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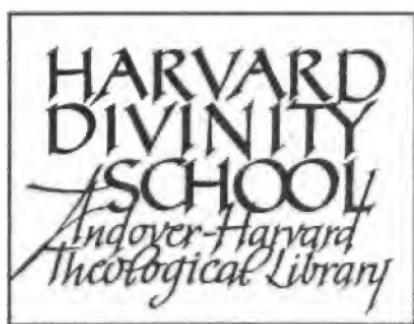
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BENTLEII CRITICA SACRA.

Cambridge:

**PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.**

Bentley, Richard

BENTLEII CRITICA SACRA.

NOTES ON THE GREEK AND LATIN TEXT OF
THE NEW TESTAMENT, EXTRACTED FROM
THE BENTLEY MSS. IN TRINITY
COLLEGE LIBRARY.

WITH THE ABBÉ RULOTTA'S COLLATION OF THE VATICAN
CODEX B. A SPECIMEN OF BENTLEY'S INTENDED EDITION,
AND AN ACCOUNT OF HIS COLLATIONS.

EDITED, WITH THE PERMISSION OF THE MASTER AND SENIORS, BY

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VICAR OF STOTFOLD, BEDS. LATE FELLOW AND JUNIOR DEAN OF TRINITY COLLEGE,
CAMBRIDGE, AND DIVINITY LECTURER IN CHRIST'S COLLEGE.

WITH APPENDIX CONTAINING SIX LETTERS OF BENTLEY.

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INTRODUCTORY PREFACE.

“UTINAM nobis contingat esse tam felicibus ut Editionem Bentleyii, thesaurum desideratissimum, e tenebris in lucem productum conspiciamus¹.”

When Wetstein concluded his notice of Bentley's projected edition of the New Testament with these words, he could hardly have expected that more than a hundred years would elapse before any attempt should be made to gratify so reasonable a wish. Nor is it at all likely that the valuable materials of Criticism, which Bentley left behind him at his death in 1742, would have thus been consigned to oblivion, had they passed at once into the keeping of Trinity College.

But the ceaseless quarrels which embittered the last twenty years of his life and the animosities which they kindled within the College walls, while they robbed him of the leisure required for the completion of his great work, probably made him disinclined to commit it unfinished to the charge of the Master and Fellows. At any rate he cherished the hope that his nephew Dr Richard Bentley, Fellow of Trinity College, might turn his materials to account, and therefore bequeathed them to him. “But this gentleman never edited any posthumous works of his Uncle: and returned the money of the subscribers to the New Testament².” Thus the Collations and Notes which

¹ Wetsteinii *Prolegomena in N. T.* p. 156.

² Monk's *Life of Bentley*, Vol. II. p. 415, 8vo ed.

the negative inference from the above passage: that until then the great critic of the age had not devoted himself to the Sacred Text. The year 1714 was occupied in preparing an edition of Terence. In 1715 the Northern Rebellion called forth his Sermon on Popery, which is memorable for his valuable criticism on 2 Cor. ii. 17. The year 1716 brought him into close intimacy with John James Wetstein, so famous in after years for his edition of the Greek Testament. He was received by Bentley at Trinity Lodge, with the generous hospitality which he always dispensed to foreign Scholars; and the result of their meeting is best given in Wetstein's own words.

“Cum initio anni 1716 virum Cl. Richardum Bentleium Cantabrigiæ primum in Collegio Trinitatis, deinde Londini in Bibliotheca Regia qua erat, erga exteros præcipue, humanitate familiariter viderem, per occasionem illi exposui quos in Gallia N. T. Codices cum editis contulisse. Quo audito suasit, ut quæ in Schedis collecta haberem ipso juvante in lucem publicam emitterem. Cum vero et ætatis juvenilis, et temporis peregrinanti parum commodi, et nimis angusti, excusatione uterer, rogaremque ut ipse hunc laborem in se susciperet, meisque collectaneis uteretur, *permovi tandem virum κριτικώτατον ut edendi N. T. de quo prius nunquam cogitasse videbatur, consilium caperet.* Communicavi igitur cum illo excerpta mea ex codice C. quæ oræ editionis Oxoniensis in octavo ipse adscripsit, et cum voluptate observavit, hunc codicem cum Alexandrino plerumque convenire: porro in Editionis Cantabrigiensis parvæ margine descripsi quæ ex codicibus Coislinianis aliisque deprehenderam: postea in ejus gratiam redii Lutetiam Parisiorum, Codicem C. iterum, et quantum fieri posset accuratissime, collaturus, quod et feci: denique codicem Græco-Latinum epistolarum Pauli, quem A. 1717 in itinere Heidelbergæ inspexeram ei et indicavi et, ut eum nanciseretur, curavi.¹”

Wetstein then subjoins a letter of Bentley dated July 10th, 1718, in which he thanks him cordially for informing him of the

¹ Wetstenii *Prolegomena in N. T.* p. 153.

the appearance of Bentley's *Remarks*, the public mind of England has been reassured on this subject: it has been clearly understood, that the text of Scripture has nothing to fear from the most laborious collation of ancient MSS., or the most searching examination of critics:—

Per damna, per cædes ab ipso
Dicit opes animumque ferro.

The *Remarks* were published in 1713 in a letter to "F. H., D.D., London," (Dr Francis Hare), who replied under the name of *Philo-Criticus*, in a pamphlet entitled *The Clergyman's thanks to Phileleutherus for his Remarks on the late Discourse of Free-thinking. In a letter to Dr Bentley. Fungor vice cotis.* This pamphlet is interesting to us as containing the following passage (p. 38, ed. 1713):

"That the present text wants the help of more manuscripts than have yet been examined, or the assistance of *critic* to supply the want of them, is not only *a priori* evident from the reason and nature of the thing; those who have read the New Testament with a critical care and exactness know it to be so in fact: yourself have given us a small specimen of this in your happy conjectures upon three passages, which, as far as I can find by my own conversation and my friends, are universally liked by the men of learning, who would be very glad so great a master would turn his labours to the Scriptures: and if not a new edition of the Testament, that he would give us at least a *Critice Sacra* on it, which, from so able a hand, will on many accounts be infinitely valuable. Many of us are sensible this wants to be done, though none of us can do it; the province is yours without dispute, 'twill be our part to judge and to applaud."

It is possible that Bentley's attention was first called to the criticism of the Greek Testament through the ferment which was caused by the appearance of Mill's Edition: and though he was little likely to be attracted by an invitation so fulsome as that of *Philo-Criticus*, we may perhaps be justified in drawing

the negative inference from the above passage: that until then the great critic of the age had not devoted himself to the Sacred Text. The year 1714 was occupied in preparing an edition of Terence. In 1715 the Northern Rebellion called forth his Sermon on Popery, which is memorable for his valuable criticism on 2 Cor. ii. 17. The year 1716 brought him into close intimacy with John James Wetstein, so famous in after years for his edition of the Greek Testament. He was received by Bentley at Trinity Lodge, with the generous hospitality which he always dispensed to foreign Scholars; and the result of their meeting is best given in Wetstein's own words.

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¹ Wetstenii *Prolegomena in N. T.* p. 153.

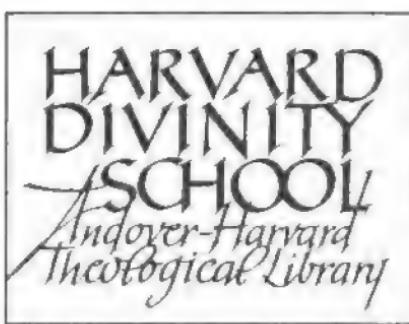
existence of this MS.¹ ("Beasti ergo me, ut vides, cum illo tuo nuncio," &c.), and tells him that he sent by return of post (eodem die) a remittance of 250 florins to purchase it. At the same time Bentley begs of him to give him the earliest intimation of any other MSS. "veterrimæ notæ" that he might chance to find. This letter, with several more that passed between them, sufficiently proves with what ardour the enterprise of publishing the New Testament was prosecuted by Bentley at this time. They are all to be found in Dr Wordsworth's collection²: but the above extract from Wetstein's *Prolegomena* is given at length, because it furnishes a distinct refutation to the calumny of Bentley's enemies, ungenerously endorsed by Bishop Monk³, that his edition of the New Testament was a hasty expedient to bolster up his reputation when it was endangered by the proceedings at Ely House. The following characteristic passage in letter (197), which, though without date, was certainly written earlier than Nov. 3, 1716, the date of Wetstein's reply, shews that Bentley's proposals were made *bona fide*. "My design succeeds wonderfully under my hands. I have got the folio Paris edition of Greek and Latin Vulgate⁴, 2 column: and having interleaved it, I have made my essay of restoring both text and version: and they agree and tally even to a miracle: but there will be (as near as I can guess) near 6000 variations, great and little, from the received Greek and Latin exemplars."

¹ The *Codex Augiensis*, now in the Library of Trinity College, Cambridge.

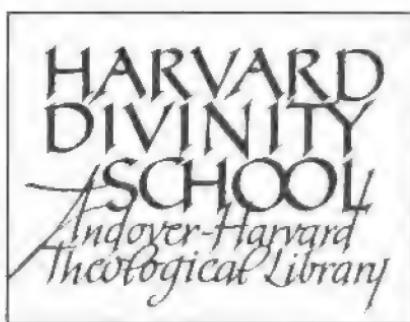
² Bentley's *Correspondence*, Vol. II. Letters 191, 192, 194, 195, 196, 197, 198, 202, 207, 208.

³ Monk's language is ambiguous, but the *animus* displayed in the following extract is plain, *Life of Bentley*, Vol. I. p. 397: "It was remarked by Dr Bentley's adversaries, that, whenever he was placed in peril for mal-administration of his College, his practice was to come forward with some literary production which might interest the public in favour of its author, and that therefore a share of the merits of his works was due to his persecutors. A comparison of dates does certainly tend to establish in many instances the truth of this observation. On the 15th of April [1716], when *he probably knew* that a petition to the King was in agitation, he first announced his great plan of publishing a Greek Testament," &c. &c.

⁴ This is the folio B. 17. 6, from which most of the notes have been selected, and from which the Epistle to the Galatians has been printed verbatim by the Editor.







BENTLEII CRITICA SACRA.

“that out of a labyrinth of thirty thousand various readings, “that crowd the pages of our present best editions, all put upon “equal credit, to the offence of many good persons, this clue “so leads and extricates us, that there will scarce be two hundred out of so many thousands that can deserve the least consideration.

“IV. To confirm the lections which the author places in “the text, he makes use of the old versions, Syriac, Coptic, “Gothic, and *Æthiopic*, and of all the Fathers, Greeks and “Latins, within the first five centuries; and he gives in his “notes all the various readings (now known) within the said “five centuries. So that the reader has under one view what “the first ages of the church knew of the text; and what has “crept into any copies since is of no value or authority.

“V. The author is very sensible, that in the sacred writings “there’s no place for conjectures or emendations. Diligence “and fidelity, with some judgment and experience, are the “characters here requisite. He declares, therefore, that he does “not alter one letter in the text without the authorities sub- “joined in the notes. And to leave the free choice to every “reader, he places under each column the smallest variations “of this edition, either in words or order, from the received “Greek of Stephanus, and the Latin of the two popes Sixtus V. “and Clemens VIII. So that this edition exhibits both itself “and the common ones.

“VI. If the author has any thing to suggest towards a “change of the text, not supported by any copies now extant, “he will offer it separate in his *Prolegomena*; in which will “be a large account of the several MSS. here used, and of the “other matters which contribute to make this edition useful. “In this work he is of no sect or party; his design is to serve “the whole Christian name. He draws no consequences in his “notes; makes no oblique glances upon any disputed points, old “or new. He consecrates this work, as a *κειμήλιον*, a *κτῆμα* “*ἐστατι*, a *charter*, a *magna charta*, to the whole Christian

“church; to last when all the ancient MSS. here quoted may
“be lost and extinguished.

“VII. To publish this work, according to its use and im-
“portance, a great expense is requisite: it’s designed to be
“printed, not on the paper or with the letter of this *Specimen*,
“but with the best letter, paper, and ink that Europe affords.
“It must therefore be done by subscription or contribution.
“As it will make two tomes in folio, the lowest subscription
“for smaller paper must be three guineas, one advanced in
“present; and for the great paper five guineas, two advanced.”

“VIII. The work will be put to the press as soon as money
“is contributed to support the charge of the impression; and
“no more copies will be printed than are subscribed for. The
“overseer and corrector of the press will be the learned Mr.
“JOHN WALKER, of Trinity College in Cambridge; who, with
“great accurateness, has collated many MSS. at Paris for the
“present edition. And the issue of it, whether gain or loss, is
“equally to fall on him and the author.”

For an account of the opposition which these ‘Proposals’ encountered from the virulent pamphlet of Middleton, of Bentley’s crushing reply to it, and the disastrous feuds that followed, the reader is referred to Monk’s *Life of Bentley* (c. 15): where an interesting summary is given of the labours which Wetstein, J. Walker, and Casley, severally undertook with a view to the projected New Testament.

Bentley had himself collated the Alexandrine Codex and that of Beza. Wetstein meantime furnished an accurate collation of the Codex Ephraemi, for which Bentley gave him fifty pounds. The subscription already amounted to two thousand guineas, and the specimen appended to the Proposals containing the 22nd chapter of the Apocalypse represented the progress which had really been made on the whole work. Bentley appears to have been waiting for the collation of the Vatican Codex: the results of which, when it arrived, led him to alter his judgement in very

many passages, as may clearly be seen on a minute inspection of the folio (B. 17. 6), in which the readings of Codex B. are added in paler ink. At what date he received the first collation from Mico the Italian (which is contained in the volume numbered B. 17. 3. in Trinity College Library¹) is somewhat uncertain: but a letter² from Thomas Bentley, dated Rome, Aug. 2, 1726, shews that it must have been in his uncle's possession before then.

The second Collation, relating to those passages only which had suffered the hand of a corrector, was procured through the Baron de Stosch, a nobleman who was at that time employed by the English Government to watch the movements of the Pretender in Italy. As Mico was now dead, he engaged the Abbé Rulotta to complete the work: and the sheets which contained his Collation were transmitted to Bentley by De Stosch, July 9, 1729³. After this date there is no evidence to shew that he took any further pains to publish his great work. Wetstein asserts in his *Prolegomena*, that he abandoned it in disgust upon the refusal of the Government to allow the paper for his edition to be imported free of duty. But as this occurred in 1721, and we find Bentley actively prosecuting the work until 1729, we cannot believe that he succumbed to this disappointment. We should rather ascribe its abandonment to the constant litigation in which Bentley was involved for the ten years succeeding that date: after which, at the age of 77, he was seized by a fit of paralysis, which put an end to his literary labours. He died in 1742, in his 81st year.

¹ Bentley's *Correspondence*, Vol. II. p. 668.

² The 8vo reprint of Codex B. (Londini, 1859, Williams and Norgate and D. Nutt) contains the following statement in the Publishers' preface: "The third Collation is that of Thomas Bentley, the Doctor's nephew. It extended only to three chapters, and has never been used, nor is it known whether it is any longer in existence." To avoid misconception, it may be well to state here, that "the third Collation" referred to is that spoken of in the letter quoted in the text: that it was made simply for the purpose of enabling Bentley to estimate the exactness of Mico's labours, by comparing the results in three chapters taken at random (Acts xxvii. Gal. vi. Ephes. iv.), and that it still exists among the Bentley papers in Trinity College Library.

³ Bentley's *Correspondence*, Vol. II. p. 706.

The principles upon which he proposed to edit the New Testament were very severely criticized during his life-time. Of subsequent editors, the only one who has followed in his steps is Lachmann, whose edition was favourably noticed in the *Edinburgh Review* for July 1851 (No. 191).

We have pleasure in referring to this Article as containing the only fair and candid estimate of Bentley's labours towards the restoration of the Sacred Text, which it has been our good fortune to meet with; labours, which though depreciated by the malice of contemporaries, and left to perish by the indifference of the age which succeeded, would, if they had been published at his death, have advanced the criticism of the New Testament to a stage which it did not attain till nearly a hundred years later.

It is now time to state clearly what has been attempted in the volume now given to the public. This will best be done by a few remarks in illustration of each division of its contents, which may be arranged as follows:

- I. Critical notes on the text of the New Testament.
- II. The Epistle to the Galatians in Greek and Latin, designed as a specimen of Bentley's Edition.
- III. The Collation of the Vatican Codex B., made by the Abbé Rulotta in 1729.
- IV. Bentley's Criticism on the *Versio Itala*.
- V. Appendix containing six letters.

I. *Critical notes on the text of the New Testament.*

These have been carefully selected by the Editor from the interleaved pages of the volume in Trinity College Library, numbered B. 17. 6, as well as from the margins and fly-leaves of B. 17. 13 (Mill's Edition), B. 17. 9 (Fell's Edition), B. 17. 4, and B. 17. 8. The object kept in view was to exhibit all Bentley's conjectural emendations, and every note in which he had expressed an opinion upon the text. A few of the more

striking of his citations from the Fathers have also been given. In regard to the conjectural emendations of the text, it is due to Bentley's memory to remind the reader, that he only designed to give them a place in the Prolegomena to his Edition, being resolved to print nothing in the text for which he had not MS. authority¹.

In printing these interesting remains for the use of scholars of our own day, the Editor has taken the liberty to adopt the notation of MSS. introduced by Wetstein, which was of course unknown to Bentley: who always quotes Codices A. B. C. D. as Cod. Alex., Cod. Rom., Cod. Ephr., Cod. Bezæ, or '*Cant.*' In the Edition of the Galatians, Bentley's notation has been preserved as it stands in the MS.

Opinions of course will vary as to the value that should be assigned to critical conjecture upon the Sacred Text. But no Greek Testament scholar can deny that it has its legitimate field who considers by how many degrees the oldest even of our Uncial Codices is removed from an autograph of the writers, and that an error once made by a copyist would be propagated through whole families of MSS. Of the merit of Bentley's conjectures every scholar can now judge for himself: in some instances he certainly was happy enough to anticipate the reading of Codex B. At any rate it will be known what changes in the text he did think probable: and future Editors of the Greek Testament will be spared the pain of insulting his memory by ascribing to him conjectures which he never made².

II. *The Epistle to the Galatians in Greek and Latin.*

This Epistle has been printed *verbatim* from the MS. folio of Trinity College Library, numbered B. 17. 6. This is the folio referred to by Bentley in his letter to Wetstein, quoted above,

¹ See *Proposals for Printing*, Sections V. and VI.

² See a remarkable instance of this in a note of Dean Alford, *Acts* xv. 20.

and there is reason to believe that it is the volume from which he designed to publish. In it he had digested the results of all, or nearly all, his Collations. The Greek and Latin Texts and notes in Revelation xxii., as they stand in this folio, are identical with the same as they appear in the specimen-sheets of Bentley's prospectus. But in the greater portion of the New Testament, where the testimony of uncials other than the Alexandrine could be procured, there are evident marks of a later revision of his text in accordance with these collations. The addition of the Vatican readings in paler ink brings the work down as late as the year 1729, nine years after the specimen-sheets were issued.

It would indeed be possible to print the whole of his revision, both of the Greek and Latin Text, with all the materials which he has accumulated for its illustration. But this would be a work of great labour and cost, and little likely to be executed at this day. At the same time it appeared to the Editor that the text and notes of the last chapter of the Apocalypse (a book which leans on the authority of so few MSS.) could never fairly represent the labour which Bentley bestowed on the New Testament. It was therefore determined to publish the text of some one book with the notes entire: and the Epistle to the Galatians was chosen as containing some of Bentley's most remarkable criticisms.

From a perusal of the text of this Epistle and the notes upon it, some idea may be formed of the pains which were taken by Bentley to ascertain the order of the words upon the best authority. And though his collations of MSS. may seem meagre, when compared with those of Tischendorf, the fulness of his patristic citations will be allowed to be unrivalled by any edition of the New Testament which has yet appeared.

III. *The Collation of the Vatican Codex B., made by the Abbé Rulotta in 1729.*

The circumstances under which this collation was made have already been detailed in p. xviii.

Its transmission to Bentley was announced in the following letter, which though published in Wordsworth's Collection (No. 260, Vol. II. p. 706), is of sufficient importance as accrediting the document to be reproduced here.

"A Rome, le 9 de Juillet, N. S. 1729.

"MONSIEUR,

"Voyez les dernières feuilles de la Collation de l'Abbé Rulotta des interlineaires et marginales du MS. Vatican du Nouveau Testament. Je ne suis pas assez Grec pour juger s'il a bien ou mal executé votre commission ; une chose je scay de certain, qu'il a travaillé avec beaucoup d'assiduité sans que ni les chaleurs ni les vacances lui ayent empêché de continuer son ouvrage. Je lui ay promis 40 scudi de recompense, lesquelles je tirerai en lettre de change sur le Chevalier Jean Lambert de Londres. Il n'a pas voulu moins, et ne trouvant pas d'autre, qui eut l'accès libre à la Vaticane durant les Vacances, j'ay été obligé de lui accorder les conditions, qu'il a voulu lui-même. Je vous prie d'aviser le dit Sir Jean Lambert, afin qu'il paye la lettre de change mentionnée tirée par moi sur lui. Le même Abbé m'a dit, si vous voulez une autre collation entière, il la fera à 10 scudi de moins que vous avez payé celle que * * * vous avez fait faire. J'ay jugé convenable à accorder au dit Rulotta sa demande des 40 scudi. Car vous pourrez avoir besoin d'autres Collations, et il faudra toujours passer par ce canal, sans quoy on a toujours de difficultés pour la permission. Les Ecrivains de la Vaticane sont plus maîtres de favoriser un homme de lettres, que le bibliothécaire même, comme votre neveu vous le dira.

“ Si je suis en état, Monsieur, de vous rendre quelque service
“ à l’avenir, je vous prie de me commander, et soyez persuadé,
“ que je serai toujours avec beaucoup d’estime et du respect,

“ Monsieur,

“ Votre très humble et très obeissant Serviteur,

“ PHILIPPE DE STOSCH.

“ *A Monsieur;*

“ *Monsieur D. Richard Bentley,*

“ *Maitre du Collège de S.*

“ *Trinité de Cambridge, à*

“ *Londres.*”

The sheets containing this collation¹ were supposed to have been lost, but were shewn to Tischendorf in 1855 by the Rev. J. Edleston, one of the Senior Fellows of Trinity College. After acknowledging the courtesy which he then experienced, Tischendorf gives the following opinion of the value of the collation²: “ Sed etiamnum collatio Rulottana magni est pretii “ propterea quod liber Angeli Maii nulla re magis laborat quam, “ ut statim docebimus, neglectis prime manus lectionibus.”

In preparing this collation for the Press, the Editor regarded his duties as strictly ministerial. It has been his object to exhibit the readings of the first and second hand with the utmost fidelity, according to the existing MS. of Rulotta. He has therefore abstained even from correcting the accentuation where it is defective, and if it should appear to the reader that readings which would seem to be obviously ‘a secunda manu’ are set down as ‘a prima manu,’ it must be understood that the same difficulty presents itself in the MS. sheets. In order to explain the notation employed it may be well to give an example. Thus on Acts xii. 8, the note “*Castigatum ὑπόδησαι a manu prima*” implies that the original *ὑπόδησαι* had been altered into

¹ Tregelles’ *Introduction to Criticism of Greek Testament*. London, 1856. Page 162.

² Tischendorf, *Prolegomena to New Testament*, Seventh Edition (Leipsic, 1859), pp. 141, 2.

ὑπόδησαι by the first hand. Where the corrections were made by the second hand they are printed in the second column. Thus for instance on Acts xii. 10 it is observed that the original reading of the Codex, *ἡνύγη*, was altered into *ἡνοήη* by the second hand.

IV. *Bentley's Criticism on the Versio Itala.*

This curious paper is found in Bentley's own writing in the folio (B. 17. 6). The question which it raises is hardly yet settled, notwithstanding the ingenious letters written on it by Cardinal Wiseman (*Essays on Various Subjects*, Vol. I. p. 20, Dolman, London, 1853): and the able treatment which it has since received from Mr Westcott (*On the Canon of the New Testament*, p. 269). The latter adopts the principle of interpretation laid down by the former: and receives the reading '*Itala*' (in Augustine, *de doctrina Christiana*, ii. 15) as authentic.

It appears to the Editor that the passages quoted by Wiseman¹, when fairly compared with their context, do not justify the meaning which he seeks to give the words 'interpretari' and 'vertere.' Nor is the distinction very satisfactory which he labours to establish between a *recension* and a *version*: if the former involves comparison with another translation in the same language and adaptation to a Greek original. For such a work as this the office of an 'interpres' would not be dispensed with: on the contrary, the ability of the critic must be combined with the learning of the translator.

In his proposal to substitute 'Illa' for 'Itala,' Bentley has been followed by few²: and still fewer have acquiesced in the alteration of 'nam' into 'quæ.'

¹ Augustini Ep. LXXI. Hieron. *de viris illustribus*, Cap. CXXXV. Ep. ad Lucin. LXXI. In op. S. August. Ep. LXXV. Hieron. *ad Suniam et Freiellam*, Ep. cvi. Advers. Ruffin. Lib. II.

² Ernesti seems to have thought Bentley's conjecture probable. *Institutes*, Vol. II. p. 73 (*Biblical Cabinet*). So also Dean Milman: *Latin Christianity*, Vol. I. p. 29, note.

The reading 'usitata,' proposed by Potter, has met with more favour: it derives some support from the final *us* of the preceding word 'interpretationibus,' and from the occurrence of the expression 'interpretatio usitata,' in Augustine, *de Consensu Evangelistarum*, II. 66¹.

V. *Appendix containing Six Letters.*

The letters included in this Appendix have been found in the Leyden Library, and were first published in the 'Berlin Monatsbericht' for October 1860: from which Journal they are now reprinted for the use of English scholars. The gaps which they fill in the Bentley Correspondence, edited by Dr Wordsworth, have been pointed out. A few explanatory notes are added, for which, as well as for many kind suggestions during the progress of this Volume through the press, the Editor is indebted to the Rev. Henry Richards Luard, M.A. Fellow and Assistant Tutor of Trinity College, whose large acquaintance with the literary history of the University of Cambridge, and lively interest in the biography of Trinity College worthies, are appreciated by all who have enjoyed his society within College walls.

It now remains to describe the existing state of the Bentley Collations in Trinity College Library. This will best be done under the following divisions:

I. *Collations of Uncial MSS. of the Greek Testament.*

(B. 17. 2.) Transcript of Codex Boernerianus (G) of S. Paul's Epistles.

(B. 17. 3.) Small Testament. Apud Wolfium Cephalæum, Argentorati, 1524, bearing the inscription, 'Collatus cum codice Romano i.e. Vaticano.' This is Mico's Collation.

¹ *Opera.* Ed. Benedict. Vol. III. p. 1368 D.

(B. 17. 4.) Small pocket Testament. Stephani. Lutetiae, 1549, bearing the inscription, 'Collatus cum Bezae MSto.' Besides the Collation of D of the Gospels, this volume contains a Collation of the fragments now quoted as H of S. Paul's Epistles by Tischendorf (Codex Coislinianus Nr. 202, bibliothecæ Imp. Paris.). Bentley's inscription runs thus (p. 70): "Collatus cum Codice Seguieriano M. annorum. Vide Bibliothec. Montfaulcon. p. 252. Folia sparsa Epistolarum Pauli."

(B. 17. 7.) Pocket Testament. Rotterodami. Ex officina Arnoldi Leers, 1654. Collated by J. J. Wetstein, with the CODEX EPHRAEMI (C), at Paris in 1716. Compare Monk's *Life of Bentley*, II. 120. Wetstenii *Proleg. in N. T.* p. 153.

(B. 17. 8.) Fell's Greek Testament. E Theatro Sheldoniano, 1675. Collated by Bentley, (1) with a Lectionary of the Royal Society of great antiquity, No. 31¹ [Arundel 547]; (2) with Codex Augiensis, which Bentley purchased in 1718.

(B. 17. 9.) Fell's Greek Testament. E Theatro Sheldoniano, 1675. Collated (1) by Bentley, with Codex Alexandrinus (A); (2) by Wetstein², with Codex Ephraemi (C). It bears the following autograph, "MS^m. Alexand^m. accuratissime ipse contuli, A.D. 1716. Rich: Bentleius."

II. Collations of Cursive MSS.

B. 17. 10. } Two small volumes of the New Testament,
 B. 17. 11. } 'Εδμούνδου Ἰεπφραίου ἔτει ΑΨ'.

These contain J. J. Wetstein's collations: and are given here under Wetstein's own notation.

¹ 800 years old in Bentley's estimation.

² See above, pp. viii, xi.

Cursive MSS. of the Gospels:

Wetstein, 16. 17. 34. 35. 36. 37. 38. 39. 40. 41.

Bentley, S. J. A. B. J. K. L. M. N. H.

Of the Acts and Epistles:

Wetstein, 12. 16. 25. 26.

Bentley, X. Z. O. O.

(R. in Apocal.) P.

Of the Epistles:

Wetstein, 15. 19. 20. 21. 22. 27.

Bentley, C. D. E. F. G. U.

Evangelistaria:

Wetstein, 5. 1. 7. 8. 9. 10. 11. 12. 13. 14. 2. 15. 16. 17.

Bentley, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

Bentley's R. (Regis Galliæ, 1872) (2872 ?) has not been identified: his Q. is marked 'Bibl. Pub. Cant.', but does not correspond with any now existing in that Library. By g. (+ in the Acts) he designates Cod. Coll. Christi Cant. F. 1. 13¹. By O. in the Apocalypse he denotes "omnes MSS."

(B. 17. 34.) Novum Testamentum Græcum. Genevæ 1620.
Apud Petrum de la Roniere.

This volume contains Collations made by J. Walker. The following is a brief summary of them with the dates assigned to the MSS. by the Collator.

- A. Parchment, 4to. containing the New Testament, except the Apocalypse. In the Dominican Library, Brussels. Used by Erasmus in his 2nd edition, 600 years old.
- C. Parchment, 4to. (Abp. Wake's), Ch. Ch. Oxon. No. 4. contains the Gospels richly ornamented, 700 years old.
- I. Parchment, small 4to. (Abp. Wake's), Ch. Ch. Oxon. No. 1. From the Library of the Monastery Παντοκράτορος, on Mount Athos, contains the Gospels, and is 800 years old.

¹ This MS. has since been collated by the Rev. F. H. Scrivener, and published in his valuable Appendix to *Codex Augiensis*, Cambridge, 1859.

- D. Parchment, small folio (Abp. Wake's), Ch. Ch. Ox. No. 3. From the same Library as that last mentioned. Contains the Gospels, ornamented; is 700 years old, and resembles C.
- B. Parchment, small folio (Abp. Wake's), Ch. Ch. Ox. No. 2. From the same Library as D and I. Contains the Gospels, and is 700 years old.
- E. Parchment, folio (Abp. Wake's), An 'Evangelistarum,' 600 years old.
- H. Parchment, 4to. (Abp. Wake's), An 'Evangelistarum,' 700 years old.
- L. Parchment, 4to. (Abp. Wake's), No. 1. Contains Acts and Epistles, and is 700 years old. Agrees with K. of Wetstein, (37).
- M. Parchment, 4to. (Abp. Wake's), No. 8. Contains Acts and Epistles (much mutilated); more than 700 years old.
- N. Parchment, 4to. (Abp. Wake's). A Lectionary, containing Acts and Epistles, entire.
- O. Parchment, 4to. (Cottonian Library) (*Vespasian* B. 18). A Lectionary, 700 or 800 years old, containing Acts and Epistles.
- P. Paper MS. 4to. Royal Library, London. In very bad condition. Contains Acts and Epistles. More than 400 years old.
- Q. Parchment. Lectionary, containing Acts and Epistles, belonged to Clagget, Bp. of S. David's. Is at least 700 years old.

(B. 17. 44, 45.) *Novum Testamentum Græcum* (G. D. T. M. D.) Amstelædami Apud J. Wetstenium et G. Smith, 1735.

These two volumes belonged to J. Walker, and contain Collations of the undermentioned MSS. belonging to the Library of Archbp. Wake.

- A. Parchment, in small folio, containing the Four Gospels, about 500 years old.

- B. Parchment, in small 4to. containing the Four Gospels between 500 and 600 years old.
- C. Parchment, in 4to. containing the Four Gospels, about 500 years old.
- D. Parchment in folio. An Evangelistarium, written A.D. 1068.
- E. Evangelistarium, imperfect, about 600 years old.
- F. Evangelistarium, about 500 years old.
- G. MS. of the Four Gospels, about 400 years old.
- H. Parchment, containing the Four Gospels, ornamented, about 400 years old.
- I. Paper MS. containing the Four Gospels, but by different hands.

III. *Miscellaneous Collations of MSS. of the New Testament.*

(B. 17. 12.)

Novum Testamentum Græcum, opera et studio Gregorii, Coll. SS. Trin. Cant. olim socio. (Folio. Oxon. 170³.) E theatro Sheldoniano. Collated by Bentley with

(1) (Tischendorf 40). M. Codex in Bibliothecâ Vaticânâ continens Acta Ap^m., Epistolas Catholicas Septem, et Pauli Epistolas, cum Euthalii Episcopi Σουλκῆς Præfationibus et Sectionibus (hic opus hoc confecit anno X^o. 458).

Hæc quoque scribit Euthalius:

ἀντεβλήθη δὲ τῶν Πράξεων καὶ καθολικῶν ἐπιστολῶν τὸ βιβλιον πρὸς τὰ ἀκριβῆ ἀντίγραφα τῆς ἐν Καισαρείᾳ βιβλιοθήκῃς Εὐσεβίου τοῦ Παμφίλου.

Varias ejus Exemplaris lectiones recensuit Laurentius Alexander Zaccagnius et edidit Romæ 1698.

Porro Præfationis pag. 87, notat exemplar istud ante sexcentos annos scriptum esse (ex vetustissimo Euthalii exemplari nunc deperdito), et *ai* pro *ε*, &c. ἐμμέσῳ, σύνσωμα scriptum esse.

- (2) (Tischendorf 71). H. Codex in 8vo. Pergameno 500 fere annorum emptus e Bibliothecâ Archiepiscopi Ephesini, nunc in Bibliothecâ Archiepiscopi Cantuariensis Lambethanâ.
- (3) (Tischendorf G)¹. A. Quatuor Evangelia Græce, 4to. 900 annorum literis capitalibus cum accentibus cuius codicis variæ lectiones Hamburgo a celeberrimo viro D^o Wolfio ad R. B. missæ.
- (4) (Tischendorf H). B. Quatuor Evangelia Græce literis capitalibus cum accentibus. 4to. 800 [annorum] ab eodem Wolfio.

The above descriptions are in Bentley's handwriting: the following are added in another hand:

- S. Cod. Evangeliorum in Bibl. Norfolkianâ (quæ nunc est Reg. Societatis, Londini) 8vo. 600 annorum.
- s. Evangelistarium ejusdem Bibliothecæ et ætatis. 8vo.
- C. Evangelistarium Coll. Sionensis, Londini. 4to. 800 annorum.
- G. Evangelistarium integrum 800 annorum. 4to. Codex Rogeri Gale, Equitis.

(B. 17. 42, 43.) Novum Testamentum Græcum. G. D. T. M. D. Amstelædami. Ex officinâ Wetstenianâ, 1711.

This volume belonged to J. Walker, and contains collations of a large and miscellaneous assortment of MSS., with a full description of the contents of most of them. The following is a brief summary.

- A. Parchment. Royal Library, Paris. No. 2243², written in uncial letters with accents. Presented by Abbot of Ligne. Contains the Four Gospels. Is of the 9th century.

¹ The two MSS. (G. and H. Seidellii) were collated for Bentley by Wolf, who sent to him, with the collation, a *piece* of each MS. as a specimen. These fragments still exist in Trinity College Library (B. 17. 10.).

- B. Parchment, 4to. Colbert 5149, written in uncials with accents: brought from Cyprus in 1673. It contains the Four Gospels.
- C. Parchment, of Dr Mead's Library, brought from the Monastery of Παντοκράτωρ on Mt. Athos in 1727. It contains the Four Gospels ornamented, and is at least 700 years old.
- D. Parchment, (Wake 7), written A.D. 1031, containing the Four Gospels.
- E. Parchment, (Wake 2), about 600 years old, containing the Four Gospels.
- H. Parchment, (Wake 3), about 500 years old, contains the Four Gospels in very small character.
- I. Parchment, (Wake 4), between 500 and 600 years old. An Evangelistarium.
- K. Parchment, an uncial fragment of S. Matthew, contained in the preceding MS. (Wake 4). About 900 years old.
- L. Parchment, (Wake 5), about 600 years old. An Evangelistarium.
- M. Parchment, (Wake 16), about 700 years old. An Evangelistarium.
- N. Parchment, (Wake), more than 700 years old, containing the Four Gospels ornamented.
- O. Parchment, (Wake), about 600 years old, containing the Four Gospels.
- U. Parchment, of Univ. Library, Cambridge, (No. 496), (now Ff. i. 30), containing the Pauline Epistles with commentary of Photius.

<i>a</i>	MS.	Cod. Bibl.	Reg.	2861
<i>b</i>	"	"	"	2865 ²
<i>c</i>	"	"	"	2866
<i>d</i>	"	"	Coislin.	19
<i>e</i>	"	"	Coislin.	195

The two next following contain the Apocalypse only.

- H. Coislin. 229, of the 11th or 12th century, contains Apoc. c. xvi, v. 20, to end.
- M. Coislin. 256, of the 12th century, contains the Apocalypse.
- R. Coislin. 224, of the 10th century, or the beginning of the 11th, contains Acts, Epistles, and Apocalypse.
- Q. Coislin. 18, of the 11th century, contains besides part of the Old Testament, Acts, Epistles, and Apocalypse, (*partially collated*).
- S. Coislin. 196, contains the Epistles. The Catholic collated, the Pauline partially.
- H. Coislin. 28, written A.D. 1056, contains S. Paul's Epistles with commentary.
- M. Coislin. 204, contains a commentary on some of S. Paul's Epistles.
- T. Coislin. 217, contains S. Paul's Epistles with commentary.
- x.* Coislin. 30, contains S. Paul's Epistles with commentary.
- y.* Coislin. 95, contains S. Paul's Epistles with commentary.
- r.* MS. Uncial Codex of Library of S. Germain des Prez, No. 31, contains S. Paul's Epistles in Greek and Latin.

<i>a</i>	Bibl.	Reg.	Par.	2245
<i>b</i>	"	"	"	2245 ^a
<i>c</i>	"	"	"	2246
<i>d</i>	"	"	"	2247
<i>e</i>	"	"	"	2248
<i>f</i>	"	"	"	2248 ^a
<i>g</i>	"	"	"	2864
<i>h</i>	"	"	"	2870
<i>k</i>	"	"	"	2871
<i>l</i>	"	"	"	3427
<i>m</i>	"	"	"	3425
<i>n</i>	"	"	"	1885
<i>p</i>	"	"	"	2469

1. Colbert. 2844, of the 9th century.
2. Colbert. 6123. Paper MS. about 400 years old.
3. Colbert. 6504.
4. Colbert. 3780.
5. Colbert. 871. Paper MS. about 400 years old.
6. Colbert. 5259, of the 10th or 11th century.
7. Colbert. 4785. Paper MS. 400 or 500 years old.
8. Colbert. 3002, of the 10th century.
9. Wake. Parchment folio, 700 years old, contains Lectionary and New Testament.
- W. Wake. Parchment, small 4to. Given to the Archbishop by the Patriarch of Jerusalem, contains the Acts and Epistles with Scholia, and is 700 years old.
- Z. A Parchment of Dr Mead's, from the Monastery of Κανταρίας, contains *συναξάριον*, and Acts and Epistles, and is 700 years old.
- A. Parchment Codex belonging to Emmanuel Coll. Cambridge, the gift of Mr Wright, contains the Epistles, and is more than 600 years old.
- I. Parchment Codex belonging to Christ's Coll. Cambridge, the gift of Mr Taylor, contains the Acts and Epistles, and is about 700 years old.
- O. Codex, *Luke* of the University Library Cambridge, (now Dd. xi. 90), contains the Acts and Epistles, and is about 600 years old.

(B. 17. 5.) Novum Testamentum Græcum cum versione Vulgata. Folio apud Sonnium, Lutetiae, 1628.

This volume is devoted *chiefly* to collations of the Latin Text.

The description of the four following MSS. is in Bentley's hand.

M. Codex (quatuor Evang.) literis aureis capitalibus ex Bibl. Harl. Londini. Folio. 1000 annorum.

- H. Codex (quatuor Evang.) literis minutioribus ex Monasterio S. Hilarii, ex Bibl. Harl. Londini. 4to. 1000 annorum.
- ξ. Codex Evangeliorum, literis Saxonis majoribus. 4to. ex Bibliotheca Lichfieldii, olim ex Monasterio S. Caddi. 1000 annorum. Continet Matth. Marc. Deficit in Luc. c. iii. 9.
- θ. Codex Græcus Evangeliorum in Membranis. 4to. 600 annorum. Ex Bibl. Harl. Non habet *ιωτα* subscriptum.

Then follows in the writing of J. Walker an account of 34 more MSS. of which 25 are Latin and 9 Greek.

- a. MS. Cod. Bibl. S. Germani a Pratis. 4to. Scriptum aureis literis uncialibus, in membranis purpureis, mille annorum. Continet maximam partem evangeliorum Matthæi et Marci.
- γ. MS. Cod. Bibl. S. Germ. a Pratis. Num. 23. 900 annorum. Scriptum cum *æ* frequenter, *sæpius* autem *e* cum cauda in medio verborum, litera crassiore. Continet Actus et Epp. Cath. et Apocalypsin. Prolog. Hieronymi præfigitur Ep. Jacobi, et tamen decantatus ille versiculus in Epist. Johan. c. v. in textu codicis omissus est, alia manu et atramento additus in margine.
- δ. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 2245. 4to. vel folio parvo, literis uncialibus Græco-Latinum, continet S. Pauli Epistolas, excepta ad Titum, quæ excisa est.
- ε. MS. Cod. Membr. in Bibl. Reg. Paris. folio maximo, Num. 3562. Continet præter Vet. Test. 4 Evang. Actus ad c. xxviii. v. 2. *Paulus*,—post quod verbum excisa sunt 14 folia integra. Sequuntur omnes ejus Epistolæ, excepta ad Rom., præfatio et capitula in Apocalypsin, quæ deficit. Codex scriptus circa A. D. 876. tempore Caroli Calvi in cuius laudem in initio

libri scripti sunt plures versus literis aureis in membranis purpureis. Scriptus est cum *ae*, &c., nonnunquam *e* caudata.

- η. MS. Cod. Membr. in Folio maximo in Bibl. Reg. Paris. Num. 3561. Continet præter V. T. 4 Evang. Actus Epp. Cath. Epp. Paulinas cum Laodicensi, Apocalypsin. Scriptus est litera crassiore, fere semper cum *ae*, habetque circ. 900 annos.
- θ. MS. Cod. Membr. in Bibl. Reg. Paris. 2 vol. Num. 3563, 3564. in folio maximo. Continet 4 Evang. Act. Cath. Epp. (mutilas), Paulinas, et Apocalypsin. Scriptus est litera crassiore cum *ae* &c., sæpe *e* cum caudâ. Codex habet 800 annos.
- κ. MS. Cod. Membr. in Bibl. Reg. Paris. W. 3564². in folio maximo, continet Biblia, sed mutila. Evang. sed mutila. Act. Epp. Cath. Paulinas, sed mutilas. Scriptus litera crassiore cum *ae* et *e* caudata. Habet inter 700 et 800 annos. Tantus est inter Cod. η. et Cod. κ. consensus, ut existimem utrumque ex eodem exemplari descriptum. Sed Cod. η. melior est.
- λ. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 3572. in folio maximo. Continet N. T. addita Ep. ad Laodicenses. Scriptus litera crassiore, fere semper cum *ae*, et habet circ. 900 annos. Cod. interpolatus est a manu secunda. Primæ scripturæ tantum rationem habui; secunda est ad θ.
- μ. MS. Membr. Cod. Bibl. S. Germ. a Pratis, Num. 15. in folio *lato*, continet N. T. omne (excepta Ep. ad Ephesios), et tria folia Pastoris. Scriptus est cum *ae*. Constat duabus columnis.
- ν. MS. Cod. Membr. Bibl. S. Germ. a Pratis, Num. 1. 2. Vol. II. Continet N. T. Scriptus anno Dom. 809. Specimen exhibet Mabillon, *Diplomat.* p. 363.
- ο. MS. Cod. Membr. Bibl. Reg. Paris. in fol. medio. Num. 3706; continet 4 Evang. (sed Johann. mutilum)

Scriptus est litera crassiore cum *ae* sæpissime, *e* cum cauda frequentius et nonnumquam *e* simplici. Rarissimæ sunt abbreviationes. Habet ad minimum 900 annos.

- o. MS. Cod. Membr. Bibl. S. Germ. a Pratis, Num. 4. in fol. grandi. Continet Partem V. T. N. T. (exceptis 2 ad Tim. ad Tit.; ad Philem. ad Hebr.) Contulit N. T. exceptis Evangelii. Habet inter 800 et 900 annos.
- π. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 3706^a. 3706^b. 2 vol. 4to. Continet Evangelia (sed mutila). Scriptus litera unciali cum *ae*, &c. Codex est mille annorum. Fuit olim ex libris Bigotianis Num. 5.
- ρ. MS. Cod. 4 Evang. literis aureis descriptus, Eccles. S. Martini Turonensis annorum circ. 1000.
- σ. MS. Cod. 4 Evang. Ecclesiae S. Martini Turonensis, Num. 174. 900 annorum.
- τ. MS. Cod. 4 Evang. Majoris Monasterii prope Turones. (Lucæ mutilum). Habet supra 600 annos.
- υ. MS. Cod. Paulinarum Epp., Num. 116. Ecclesiae S. Martini Turonensis circiter 700 annorum.
- φ. MS. Cod. Membr. Bibl. S. Germ. a Pratis. Num. 18. Continet 4 Evang. litera minuta et rotunda. Habet circ. 900 annos. Deest initium Lucæ.
- χ. Cod. Evangel. ejusdem ætatis qua Lichfieldiensis, et forte eadem manu scriptus. *Archiv. D.* 14. *Bodl.* Lucæ mutilus est.
- χ. Cod. Act. App. *Seld.* 30. *Bodl.* literis majusculis, Capp. xiv. xv. mutila. Habet plus quam mille annos.
- χ. Cod. Paulin. Epp. *Bodl. Laud. E.* 67. literis Saxonice, 900 annorum.
- γ. Cod. Evang. Coll. Div. Johann. Oxon. minutissimis literis emendate scriptus. 800 annorum aut supra.
- χ. GRÆCA. Evang. (*Bodl. Marsh. 24.*) Carta et Pergameno 600 annorum.
- ψ. 4 Evang. literis Capitalibus. Bibl. Bodl. (1200 annorum).

- C. Cod. Evangeliorum, lit. Hibernicis, 800 annorum, ex Coll. C. C. Oxon. Mire concordat hic codex cum codicibus evangeliorum ξ . et χ . in lectionibus singularibus.
- χ . Græc. Cod. Evang. *Baroc.* 3. *Bodl.* 600 annorum.
- α . Evangelistarium literis magnis. 700 annorum. *Baroc.* 202. *Bodl.* (Millii *Bodl.* 3).
- γ . N. T. (excepta Apocalypsi). *Bodl. Laud. C.* 63. Millii *Laud.* 2. 500 annorum.
- κ . Quatuor Evang. Græca. (*Bodl. Seld. Plut. Sup.* 29). (A. D. 1338). Millii *Seld.* 2.
- κ . Apocalypsis Græce.
- δ . Quatuor Evang. nuper in Monasterio *Pantocratoris*, in Monte Atho, nunc meus, annorum 700.
- ϵ . Quatuor Evang. *Bibl. Mori*. nunc *Cantab.* A. D. 1297.
- α . Cod. N. T. (excepta Apoc.) in eadem Bibliotheca, annorum circ. 600.
- τ . Cod. N. T. (excepta Apoc.) nuper in Monasterio *Pantocratoris*, in Monte Atho, nunc meus, scriptus in Monte Sina A.D. 1316. Habet argumenta inedita Cosmæ Indicopleustæ ad quatuor Evangelia: argumenta incerti ad Actus: argumenta Æcumenii ad Epp. omnes.

(B. 17. 14.) Sancti Eusebii Hieronymi Divina Bibliotheca (Benedictin. Ed.) Parisiis. Apud Joannem Anisson. 1693.

The portion of this volume which contains the New Testament was used by Bentley as a Thesaurus of Collations of Latin MSS.

For the following careful account and summary of them, as well as for other assistance most kindly and promptly rendered, the Editor is indebted to his friend, the Rev. Fenton J. Anthony Hort, Vicar of S. Ippolys, Herts., late Fellow of Trinity College, Cambridge.

P. 1439. *Ante Evangelia.*

- D. Codex quatuor Evang. ex Biblioth. Cotton. in quod jurabant reges Saxonici cum coronarentur.
- W. Codex quatuor Evang. 700 annorum 4to. Scriptura Hibernica, Biblioth. Harleianæ; sed furto subreptus ex Biblioth. Regis Galliarum.
- ξ. Codex Evang. plus mille annorum, sed imperfectus: ex ecclesia Dunelmensi. Folio.
- φ. Cod. Matthæi et Marci ex Bibl. Cotton. plus mille annorum. 4to.
- P. MS. Regium quatuor Evang. folio ampio quadrato, purpuratis sæpe membranis, plus mille annorum, in Bibliotheca R. Angliæ.
- MS. R. notat MS. Regium in Bibliotheca Regia Westmonasterii, in folio grandi; plus 800 annorum, tota Biblia continens.
- T. notat MS. in Coll. Trinitatis Cantabrigiæ, 4to. magno, continens quatuor Evangelia, 800 annorum.
- S. notat MS. in Coll. Trin. 4to. literis Saxonicas, plus 800 annorum, continens Pauli Epistolas.
- B. Codex Collegii Sti. Benedicti 4to. Quatuor Evangeliorum, litteris capitalibus. Annorum mille. Cod. hic semper scribit *sequutus, loquutus* &c. *Moses* sine y.
- C. folia quædam Lucæ et Johannis, Coll. S. Benedicti, mille annorum.
- K. Codex Evang. plus mille annorum, literis capitalibus, ex Bibliotheca Dunelmensi, folio.
- Z. Codex Evang. Bibliothecæ Harleianæ plus mille annorum literis capitalibus sine distinctione verborum: volum. 8vo. furto subreptum e Bibliotheca Regis Galliarum ab Aymoin.
- G. Cod. quatuor Evangeliorum in Bibl. Cottoniana, Æthelstani Regis donum, fere mille annorum.
- X. Liber Lucæ et Johannis 4to. litera Saxonica, mille annorum, in Bibliotheca Publica Cantab.

O. Athelstani Codicem quatuor Evang. in 4to. mille fere annorum ex Bibliotheca Regia.

H. notat MS. Regium in 4to. quatuor Evangeliorum mille annorum, in Bibl. Regis Angliae.

A. notat MS. Regium in 4to. quatuor Evangeliorum, 900 annorum. Ibidem. Est ab eodem cum T. et per omnia consentit fere. Erat Regis Cnuti.

M. notat textum Evangelii Johannis, ante Augustini commentarium MSum 700 annorum.

F. Codex Richardi Mead Med. Doct. quatuor Evangeliorum ex monasterio Beneventi, literis capitalibus sine distinctione verborum, annorum mille vel amplius.

Y. Codex Cottonianus (ex Biblioth. Dunelmensi) folio, mille fere annorum, cum versione interlinear Saxonica. Pulcherrime scriptus. Continet quatuor Evangelia.

P. 1558. **Ante Actus Apostolorum.*

O. MS. continens Actus Apostolorum, 500 annorum cum glossis, quarum omnibus fere, quas hic excerpti, litera B. prefixa est; quæ Bedam, ut opinor, notat.

ψ. Codex Bibliorum Eccl. Dunelmensis, folio, 600 annorum.

ξ. Codex Ecclesiæ Lincolniensis, folio, 800 annorum.

P. 1591. *Ante Ep. ad Romanos.*

Cod. a. fragmentum aliquot foliorum, surreptum e Bibliotheca Regis Galliae (Vide Epist. Catholicas), 800 annorum.

Cod. B. Epistolarum Pauli 600 annorum in Bibl. Regia E. 1096. Ibidem habetur Apocalypsis.

M. Cod. Bibliothecæ Harleianæ Epistolarum et Apocalypseos, annorum plus 900, e Bibliotheca Regis Gallicarum surreptum.

P. 1643. *Ante Ep. I. ad Thess.*

ω. Biblia Coll. Trin. folio ingenti, 500 annorum.

P. 1675. *Ante Epp. Catholicas.*

- a. Fragmentum Epistolarum Catholicarum, 800 annorum, folio, excisum ex codice Bibliorum in Bibliotheca Regis Galliæ per Aymoin.
- γ. Aliud Fragmentum, folio, 600 annorum.
- ξ. Codex Lincolnensis, 600 annorum.
- D. Epistola S. Jacobi collata cum Expositione Venerabilis Bedæ Msta. 600 annorum in Bibliotheca Regia West.

P. 1679. *Ante Ep. I. S. Petri.*

- γ. Fragmentum septem foliorum (in folio) surreptum et abscisum ex codice 600 annorum in Bibliotheca Regis Galliæ, per Aymoin, nunc in Bibliotheca Harleiana.

P. 1685. *Ad II. Pet. ii. 16.*

- φ. Fragmentum duorum foliorum (in folio) furto subreptum ab Aymoin de Bibliotheca Regis Galliæ. Excisum est de libro 800 annorum.

P. 1694. *Ante Apocalypsin.*

- ξ. Codex Ecclesiæ Lincolnensis, 800 annorum.
- H. Codex Regiæ Biblioth. 600 annorum, *Lit. E. n. 1106.*
- B. Codex Regiæ Bibliothecæ 600 annorum, *Lit. E. n. 1096.*

Evangelia.

	SÆC.		SÆC.
A. Regius, olim Cnuti	ix	P. Reg. purp.	(viii)
A. C. C. C. Cantab. [ccLXXXVI] VIII		R. Reg.....	(x)
C. C. C. C. Cantab. [cxcvii] (fragm. Lc. et Jo.)	viii	T. Trin. Cantab.	xi
D. Cott. Regum Sax.....		W. Harl. olim Paris	x
E. Cott. olim Athelst.	viii	X. Acad. Cant. (Lc. et Jo.) ...	viii
F. Mead. olim Beneventi	(viii)	Y. Coll. Dunelm. [Nero. D. iv.]	viii
H. Regius.....	viii	Z. Harl. [1775] olim Paris.....	(viii)
K. Dunelm	(viii)	ξ. Dunelm.	(viii)
M. (Jo. prefixus Aug.)	xi	φ. Cott. (Mt. et Mc)	(viii)
O. Reg. olim Athelst.	viii	[ψ. Dunelm.	xii]
		[ω. Trin. Cant.	xiii]

Act. Apost.

	S ^{EC.}		S ^{EC.}
O.	xii	[ψ. Dunelmensis	xii]
R. Regius.....	x	[ω. Trin. Cant.	xiii]
ξ. Lincolniensis	x		

Epp. S. Pauli.

B. Reg. E. 1096	xii	a. Fragm. olim Paris	x
M. Harl. [1772] ol. Paris.	(ix)	[ψ. Dunelmensis	xii]
R. Reg.....	x	[ω. Trin. Cant.	xiii]
S. Trin. Cant. [B. 10. 5].....	(x)		

Epp. Catholicæ.

D. Bedæ MS. Reg.....	xii	ξ. Lincolniensis	x
M. Harl. [1772] ol. Paris	(ix)	φ. Fragm. ol. Paris.....	
R. Reg.....	x	[ψ. Dunelmensis	xii]
a. Fragm. ol. Paris.....	x	[ω. Trin. Cant.	xiii]
γ. Fragm. Harl. ol. Paris	xii		

Apocalypse.

B. Reg. E. 1096	xii	ξ. Lincolniensis	x
H. Regius E. 1106	xii	[ψ. Dunelmensis	xii]
M. Harl. [1772] ol. Paris	(ix)	[ω. Trin. Cant.	xiii]
R. Regius.....	x		

Of these MSS. $\psi.$ and $\omega.$ are seldom cited. Some MSS. are undoubtedly older than Bentley supposed; but his estimates of date are obviously rough. B. and C., preserved in the Parker Library of Corpus Christi College, Cambridge, have been described and partially collated by Mr J. Goodwin in the Transactions of the Cambridge Antiquarian Society for 1847. B., supposed by some to have been brought to England by St Augustine of Canterbury, is a very pure copy of the Vulgate. C., which contains now only fragments of St Luke and St John, has occasional traces of an older version; according to Mr Goodwin the older parts are said to have once existed in the Cottonian Library (*Otho. c. 5*; perhaps $\phi.$ of Bentley), but to have probably perished in the fire of 1731. Y. is the 'Lindisfarne' MS., with an interlinear Northumbrian Gloss, of which St Matthew's Gospel was edited for the Surtees Society by Mr Stevenson in

1854. Z. has been described and partially collated by Griesbach (*Symb. Crit.* I. 307—326).

(B. 17. 6.) For an account of this volume, see above, pp. xx, xxi.

(B. 17. 13.) *Novum Testamentum Græcum, studio et labore Joannis Millii, S.T.P. Oxonii. E theatro Sheldoniano, 1707,* was used by Bentley chiefly for the reception of his citations from Origen, several specimens of which will be found in the following pages.

(B. 17. 20) is a small folio containing miscellaneous papers.

Besides the Rulotta Collation of the Vatican and the specimen Collation made by Bentley's nephew for the verification of Mico's work, there is little in it of any interest in relation to Greek Testament criticism. It contains, however, the originals of the correspondence with Dr Delany and Mr Doyle respecting the Dublin MS. containing 1 John v. 7, and a Collation of a Latin MS. of the New Testament with the following title: “*Grand Manuscrit de St Aubin d'Angers de l'année 900 selon le P. Mabillon*”¹. Also the original of T. Rud's letter to Bentley (Oct. 22, 1722), and the sheets containing the collation of the Dublin fragments of the Gospels marked K. in the margin of (B. 17. 14)². There are also Collations of MSS. of the Septuagint and other curious remains, which prove Bentley to have been, in the literal sense of the words, “*Virum in volvendis lexicis satis diligentem.*”

Perhaps Bentley's labours on Origen may also claim a place here. His Collations (which are in Trinity College Library) were made in the folio edition, *Huetii (Parisiis 1679).*

The Commentary on St Matthew bears this note in Bentley's writing:

¹ See Monk's *Life*, Vol. II. p. 287.

² Bentley's *Correspondence*, Vol. II. p. 592.

“Collatus ad Cod. MStum Holmiensem qui nunc est in Bibl. Coll. Trin. Cant.”

The Commentary on St John is also noted as follows:

“Collatus ad Cod. MStum Chartaceum ab Italo, ut videtur, scriptum in Bibl. Bodleiana, Oxonii, Num. Ea. 2. 6. 7. 8.”

The Editor's warmest thanks are due to the Master and Seniors of Trinity College for their kindness in lending the MSS. necessary for the execution of this work, and for the liberality with which they encouraged its publication. He desires also to acknowledge the many kind offices of his friend the Rev. J. Glover, M.A. Librarian of Trinity College.

STOTFOLD VICARAGE, NEAR BALDOCK,
Christmas, 1861.



NOTÆ
IN TEXTUM NOVI TESTAMENTI
TAM GRÆCUM, QUAM LATINUM.

MONITUM.

QUIBUS notis præfixus est asteriscus, esse non e schedis libri cui numerus est B. 17. 6, sed e marginibus aliorum Bentleii bibliorum, excerptæ sunt.

NOTÆ IN EVANGELIUM S. MATTHÆI.

I. 12. Hier. *in Danielem*, iii. 1075. Duo sunt Joachin et Joachim, quod ignorans Porphyrius calumniam struit Ecclesiæ suam ostendens imperitiam dum Evangelistæ Matthæi arguere nititur falsitatem. Chrysostomus in Commentario MSto. Ἐν τῇ ἐσχάτῃ μερίδι δώδεκα θεὶς γενεὰς δεκατέσσαρας αὐτὰς εἶναι ἔφησεν, ὅτι τὸν χρόνον τῆς αἰχμαλωσίας εἰς γενεὰν ἔταξεν ἔτι δὲ καὶ αὐτὸν τὸν Χριστὸν πανταχόθεν ἀνάπτων ἡμῖν αὐτόν.

*III. 4. ἀκρίδες. *Targum Jonathan ad Exod. x. 19.* Non relicta est locusta in universo termino Αἴγυπτοι, adeo ut quas in vasis in cibum saliverant eas etiam ventus abs-tulerit.

Tavernier saith, ‘they swarm all along the Persian gulf, and that in Ormus, at little shops, these locusts are sold fried in butter to those that love that sort of diet.’

P. Angelico in Lexico ait: Locustas aquâ coctas et sale conditas Arabibus in magno pretio esse.

Et Martianæus. Sinæ a locustarum cibo non abhor-rent, elixasque non pauci in deliciis et pretio habent.

Cibus S. Joh. Baptistæ ἀκρίδες quas sunt qui exponunt esse ἀκρεμόνας δένδρων. Sic Seneca, *Ep. 110.* Tunc te admirabor si non contempseris etiam sordidum panem: si tibi persuaseris herbas, ubi necesse est, non pecori tantum sed homini nasci: si siveris cacumina arborum explementum

esse ventris, in quem sic pretiosa congerimus tanquam recepta servantem.

Eustath. *ad Dion.* 31. *oi δὲ Νασαμῶνες—στήσιον ἀττελάβους πρὸς ἥλιον ξηράναντες.* εἶδος δὲ ἄκριδος ὁ ἀττέλαβος.

III. 14. Cod. D. Lat. vet. ‘Ego abs te opus habeo baptizari.’ Ergo legebat Gr. vet. ἐγὼ ὑπὸ σοῦ χρ. ἐχ. βαπτ.

IV. 22. ‘relictis rebus.’ Atqui omnes Græci et Eusebius, τὸ πλοῖον. Cod. D. (Lat.) ‘relinquentes navem et patrem.’ Ductum ex v. 20.

V. 4, 5. Transponendi versus 4 et 5. Sic Cod. D. Gr. et Lat. et Vulg. et Origenes, clare, et Hilarius in *Comm.* p. 621. Sed Tertull. *de Patientia*, c. 11, hoc ordine: Pauperes spiritu—lugentes—mites.

V. 19. Videtur legendum καὶ διδάξῃ οὗτος, μέγας, κλ. ut in commate priore. Sed omnes Gr. et Lat. οὗτος, hic.

V. 44. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, benedicite maledicentibus vos. Cod. D. Gr. Lat. Sed omittit Origenes. Traducta ex Luca.

ὑμᾶς deest in Cod. D. qui habet ὑπὲρ τῶν et ‘pro calumniantibus et consequentibus vos.’

Signum hoc τὸ ἐπηρεαζόντων et alia traducta esse ex Luca.

V. 47. Lucifer. p. 96, ‘amicos vestros.’ φίλους pro ἀδελφούς ut plerique Græci Codd.

VI. 1. δικαιοσύνην Codd. B. D. Hier. iv. 518: ‘Cavete ne justitiam, hoc est, eleemosynam vestram fac...’

*VI. 2. μὴ σαλπίσατε. Achill. Tatius, p. 507. αὕτη δὲ οὐχ ὑπὸ σάλπιγγι μόνον ἀλλὰ ὑπὸ κήρυκι μοιχεύεται.

VI. 9. De voce ἐπιούσιος, vid. Fabricium *de Apocryphis*, p. 367. Cyprian. 141, ‘Cotidianum.’

*VI. 11. δὸς ἡμῖν σήμερον... Hinc discimus a Deo petere non magnas opes, tantum ea quæ ad vitam victimque necessaria sunt. Hdt. I. οὐ γάρ τοι ὁ μέγα

πλούσιος τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστιν. Multa hujus modi in excerptis Græc. Trag. et Com.

VII. 6. Cyprian. 79. Et conversi elidant vos. Cod. Reg. 4to et Corb. allidant. Nota ῥῆξωσιν et ῥάξωσιν. Tertull. *ad Uxorem*, II. 5, 'et conversi vos quoque evertant.'

VII. 13. Hilar. 638. 'Quam lata et spatiosa via,' et sic plane Lucif. p. 97 et 338, omissio πύλη. Cyprian. 64. 'Quam lata et spatiosa est via' (MS. Reg. fol. 'Quid lata'), 'quam arta et angusta est via' (MS. Reg. 'Quid arta') utробique omissio πύλη. Hier. *ad Ephes.* 358: 'lata et spatiosa via,' omissio πύλη. Hier. IV. 518: 'Quam arta via et angusta est.'

VII. 23. 'Et tunc jurabo quia non novi vos.' Etiam cum jurejurando eos non novit, &c. Hil. 1027. legebat ὄμοσω. Cyprian. 73: 'Et tunc dicam illis,' Edd. et MSS. et 114. Vet. Lib. Cypr. ascriptus, p. 25: 'et in nomine tuo virtutes magnas fecimus, respondendo eis *etiam cum jurejurando*, Quia numquam cognovi vos.'

VII. 24. ὄμοιωθήσεται. Cod. B. vid. Millium.

VIII. 30. Vulgatus legebat οὐ μακράν.

IX. 18. An ἄρχων τις?

X. 35. διχάσαι νιόν. 'separare filium.' Cod. D. Gr. Lat. et Cod. H. et Hilar. 659. Recte νιόν pro ανον.

Hieron. II. 618: hominem contra patrem suum. Sed III. 128, 351 (IV. 518): virum adversus proximum suum. (Vid. Luc. XII. 52.) III. 1551: virum adversus patrem suum. Lege νιόν, et sic Michæas, c. 10*, unde hoc petitum est. Euseb. *in Psalm.* p. 193. 34-5-6: διχάσαι ανον. ανον pro νιόν, et omissio αὐτοῦ—αὐτῆς—αὐτῆς.

XI. 23. ἔμεινεν Codd. B. C., id est, σόδομα ut 'Ιεροσόλυμα. Quære an in Vulgato legendum 'mansisset'?

*XIII. 7. Xen. *Œcon.*: ὑλη ἀπὸ τῶν ὑδάτων συνεξορμᾶτῷ σίτῳ καὶ παρέχει αὐτῷ πνιγμόν.

XIII. 23. *N. B.* 'aliud.' Sic Cod. D. Quodam c, quod autem lx, quod autem xxx. An leg. 'alius'?

XIII. 24. *σπείροντι*, 'seminanti,' Cod. D., et Cod. P. 'seminat.' Sed vide Millium, et lege *σπείραντι*. Sic Cod. B.

XIII. 25. *έσπειρεν*, 'superseminavit,' Cod. D. Chrys. *έσπειρε*. Sed lege *έπέσπειρεν*. Vid. Millium.

XIII. 35. Hier. II. App. 316. Dicitur in Matthæo. Hæc facta sunt ut impleretur quod scriptum est in Asaph propheta. Sic invenitur in omnibus veteribus codicibus. Sed homines ignorantes tulerunt illud et posuerunt Isaiam. Et hæc impegit Christianis Porphyrius.

XV. 33. *πόθεν. ούν. ημῖν.* Unde ergo nobis Cod. D. eleganter. 'Unde mihi lapidem? quorsum est opus, unde sagittas?'

XV. 39. *Μαγαδαν* Codd. D. B. Variatio orta ex similitudine literarum Δ. Λ. d. l. ut *βεελζεβουδ*, *βεελζεβουλ*.

XVI. 9. *in. in.* desunt Codd. pluribus. An legendum 'quinq̄e panum quinq̄e milium hominum.' Error ex $\bar{\omega}$ notatione.

XVI. 20. *τότε ἐπετείμησεν τοῖς μαθηταῖς.* Sic *τινὰ τῶν ἀντιγράφων* teste Origene. Et ita plane Cod. D. 'Tunc comminatus est discipulis suis.' In Cod. B. *διεστείλατο* manu recentiore post rasuram.

* XVII. 11. Bene Syria . . . מְרֻמָּלֶל 'ut omnia compleat.' Hesych. *ἀποκατάστασις*—*τελείωσις*.

* XVII. 15. *σεληνιάζεται*, hoc est, 'comitiali morbo laborat.' Artemid. II. 12: ὁ κυνοκέφαλος σημαίνει νόσου τὴν ιερὰν καλουμένην, φασὶ δὲ καὶ τὴν νόσου ταύτην οἱ παλαιοὶ ἀνακεῖσθαι τῇ σελήνῃ.

XVIII. 9. *μονόφθαλμον*, 'luscum.' Cant. Cod. 'Uno oculo,' omisso 'cum.' Cod. Z. 'Cum unum oculum.' Ergo lege 'unoculum.' Gloss. Gr. *μονόφθαλμος*, lucus, unioculus. Plautus, 'Unocule, salve.'

XIX. 7. Omittit *αὐτήν*. Cod. D. Gr. Lat. *et* Origenes. Nam ad omnes pertinet, non *αὐτήν*.

XXI. 9, 15. Origenis Catena in Psalmos MSta post versus istos citatos, *ζητήσεις δὲ* inquit *πότερον ταύτον ἔστιν οἴκος Δανίδ καὶ νιὸς Δανίδ, καὶ εἰ μὴ ταύτον ἔστιν, ημάρτηται τὸ κατὰ Ματθαῖον γραφικῶς, ὅφειλον ἔχειν ἡτοι δἰς τῷ οἴκῳ Δανίδ ἡτοι τῷ νιῷ Δανίδ*.

Ergo in uno ex versibus erat *οἴκῳ*, in altero *νιῷ*.

XXI. 44. Omitt. Cod. D. et videtur ex Luca trajectum iisdem verbis. Nam Origenes hic *πᾶς* pro *καὶ*.

XXIII. 14. Totus versus deest in Codd. B. D. Gr. Lat. in MSS. Vulg. omnibus et editione Martianæi. Miror unde hic habuerit. Habetur apud Steph. et Lovan. Deest Origen. Vide Millium. Extat in editione Argentor. Habetur apud Hilar. in *Matth.* p. 725, et in Codice H. Harlei. et numerus Canonis ccxxxiii. solus hic apponitur non sequenti ut in Codd. aliis.

In 3 Codd. Walkeri v. 14 preponitur *τῷ* 13.

XXV. 1. *Νύμφην*, 'sponsam.' *Noctu* ad sponsi domum accersebant. Aristoph. *Nubes*, p. 114 [v. 1128].

Et vide Catullum in *Carm. Nupt.* lxiii.:

'Sponsus accersebat sponsam domum suam.'

Ter. *Adelph.* iv. 5: 'Abi domum ac deos comprecare uxorem ut accersas.' Et v. 7: 'Sed cur non domum uxorem accersis.' Et mox: 'Tu illas abi et traduce.' Servius ad *Verg. Eclog.* viii.: 'Mopse novas incide faces, tibi ducitur uxor.' Varro in *Aitiis* dicit 'sponsas faces præire quod antea non nisi nocte ducebantur ab sponsis.'

XXV. 14. Quidam Gr. et Lat. Codd. sic distinguunt, *ἀπεδήμησεν. εὐθέως δὲ πορευθεὶς* est. Statim autem abiit.

XXV. 21. Cod. A. *εὐ...* Fuit, credo, *εὐγε.* Et sic v. 23.

XXV. 25. Chrys. iii. 157: *ἔχεις τὸ σὸν σῶον.* N.B.

XXV. 41. Cyprian. 51, 59: 'quem paravit pater meus diabolo et ang.' Et sic Irenæus, 263, ubi vid. Grabium. Et sic Cod. D.: ὁ ἡτοίμασεν ὁ πατήρ μου. Et sic 2 Codd. Martianæi.

XXV. 46. Cyprian. 51: 'et ibunt in combustionem æternam; justi—' (MS. Reg. om. 'æternam'). καῦσιν pro κόλασιν. Et sic 59: sed ibi MS. Reg. in 4to, 'in ignem æternam,' p. 207, 'combustionem æternam' Edd. et MSS.

XXVI. 53. Vulg. legebat παραστήσει μοι ἄρτι. Vid. Millium.

*XXVI. 67. ῥαπίζειν nunc *pugno* ferire significat, Achill. Tat. ῥαπίζειν κατὰ κόρον, nunc *baculo* Arist. *Meteor.* II. ῥαπιζόμενος ὁ ἀήρ παντοδαποὺς ἀφίσι: ψόφους, et post ῥαπιζομένου τοῦ ὑγροῦ quod prius dixerat ὅταν τὴν θάλαττάν τις ῥάβδῳ τύπτῃ [II. 9 fin.]. *Esdr.* III. 4. ἐρράπιζε τὸν βασιλέα τῇ ἀριστερᾷ. Vulgat. 'palma cædebat.' Matt. xxvi. 68. 'palmas in faciem ejus dederunt.'

XXVII. 2. An legendum in Vulgato 'abduxerunt'?

XXVII. 9. Ἰηρευμον Codd. A. C. Euseb. ut ed. Euseb. ibid.: 'Jeremias pro Zacharias fraudene Judæorum an negligentia librariorum.' Vide ipsum *Dem.* p. 481. Vide et Hieronym. II. *App.* 317, et IV. 251.

XXVII. 35. ίνα—κλῆρον. Omitt. A.B.D., &c. Omitti potuit ob κλῆρον—κλῆρον. Habet Euseb. et Pseudath. 80.

NOTE IN EVANGELIUM S. MARCI.

I. 40. Leg. 'dicit.'

II. 4. Cod. D. *προσεγγίσαι*, 'accedere.' Vulg. legebat *προσένεγκαι* ut codd. quidam. Cod. B.

Vulg. 'pateficientes,' legebat *έξανύξαντες*. Glossar. *έξανοίγω*, patefacio, et patescit, *έξανοίγεται*.

II. 26. Hier. iv. 253: 'non licebat vesci.'

Idem in Samuele non Abiathar sed Abimelech, i. 21.

III. 17. Hier. iii. 1076: "'Filiī tonitruī' quod non ut plerique putant 'boanerges,' sed emendatius legitur 'bene-reem'."

IV. 18. *καὶ ἄλλοι*, 'et alii sunt.' Codd. B. D. Recte: nam *οὐτοί εἰσιν* bis repetitur invenuste, unde A posterius ejicit cum aliis multis.

IV. 21. Lege *μήτι ἔρχεται ὁ λύχνος*;

IV. 28. Cod. B. *πλῆρες σῖτος*. An ut *πλούτος*, *ζῆλος*, &c.?

*V. 13. Forte leg. *αὐτοῖς*. Εὐθέως δὲ *έξελθ.* vel *ἐπέτρεψεν* *αὐτοῖς* *ὁ Ἰησος* καὶ *εὐθέως*.

V. 23. An legendum 'deprecatur'?

V. 42. Hier. iv. 251. *Tibi dico* cum in Hebræo tan-tum 'Puella surge.'

VI. 23. Cod. D. καὶ τὸν ἡμισυ. 'licet dimidium.' Lege καίτοι.

VI. 28. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν. 'Et cum abisset decollavit eum in carcere.' Sic Cod. D. Sed B. C. καὶ ἀπελθὼν.

An Vulgatus dedit 'et abiens decollavit'? Illud additamentum 'in disco' (ut sæpe fit) extrusit alterum.

VI. 35. Recepta lectio traducta est ex Matthæo xiv. 15, ipsis verbis: 'Desertus est locus et hora jam præteriit.' ὥρα ἡδη παρῆλθεν. Mendum vetustissimum. Cod. D. Gr. ut edit. et Lat. 'Quia desertus est locus, et hora multa.'

VI. 36. ἀγοράσωσιν ἑαυτοῖς τι φαγεῖν. Καὶ ἀποκριθεῖς. 'Emant sibi quod manducant.' Et sic in Vulg. 'cibos quos,' interpolatum pro *quod*. Quidam enim codd. Millii et Cod. B. ἀγοράσωσιν αὐτοῖς τι φάγωσιν. Sic viii. 2: καὶ οὐκ ἔχουσι τι φάγωσιν.

VI. 37. δῆν. διακ. egregie Cod. A.

ἀγοράσωμεν—δῶσωμεν, 'emamus—danimus.' Cod. D. Sed MSS. quidam Vulg. 'ememus.' Imo recte Cod. A. δῶσομεν et B.

VI. 44. Cod. D. delet τοὺς ἄρτους. Vid. c. viii. 9, et vi. 52.

VI. 52. συνῆκαν, 'intellexerant.' Cod. D. et plures MSS. Vid. c. viii. 9.

VI. 56. An corrigendum 'tangebant eam,' sc. 'fimbriam'?

VII. 2. ἐμέμψαντο. Delent B. Wolfii et Codd. A. B. et plures apud Millium. Et Cod. D. non ἐμέμψατο sed κατέγνωσαν. Delendum videtur, ut sit Hyperbaton.

VIII. 1. Cod. D. πάλιν πολλοῦ 'iterum cum multa turba esset.' Cod. B. πάλιν πολλοῦ. Cur hic πάμπολλος ὄχλος cum fuerit ad quatuor millia tantum? Et capite sexto πολὺς ὄχλος quinque millia fuerint. Ex ΠΑΛΙΝ factum ΠΑΜ.

VIII. 9. τὸ περίσσευμα τῶν κλασμάτων, 'quod superaverat fragmentorum.' Cod. D. Recte. Numquam plura-liter habetur.

VIII. 22. αὐτῷ, Cod. D. 'impositis manibus illi.' αὐτῷ, Cod. B. Ergo mutavit Hieronymus, et recte. Nam *illi* esset in corpus totum, caput: sed *illus* (Christi) est in oculos cæci. At v. 25, πάλιν iterum imponit manum super oculos ejus. Ergo jam super oculos. Ergo αὐτοῦ, ut Cod. A.

VIII. 25. ἀναβλέψαι τηλανγῶς ἀπαντα, Cod. C. N.B. ἀναβλέψαι semper intransitivum est. Ergo vel διαβλέψαι, vel ἐμβλέψαι, vel βλέψαι.

VIII. 35. Cod. D. 'salvam faciet eam' (et delet οὐτος, ut Cod. A). Recte, σώσει, 'salvam faciet,' αὐτὴν, 'eam.' Sed nostri tamen omnes 'eam faciet.'

VIII. 37. Cod. D. 'commutatione.' Erratum scriptoris.

IX. 11. ὅτι, 'quid ergo.' Vide infra, v. 28.

IX. 15. Dele 'et expaverunt.' Est varia interpretatio.

IX. 18. Cod. D. ράσσει, 'applantat.' Et hoc est ALLIDIT humo, non ρήσσει. At Glossar. *vetus*, Allido ρήσσω. Sed ibi lege ράσσω. Vid. v. 20.

*ρήσσει, ράσσει, D. Illud malo. ράσσειν est antagonistam in lucta dejicere. Vide Artemidorum, Lib. i. c. περὶ πάλης.

IX. 20. Cod. D. ἐτάραξεν αὐτὸν, 'conturbavit eum,' et πεσὼν ἐπὶ... 'et elisus in terra volutabatur spumans.' Sed ἐσπάραξεν, A, &c. συνεσπάραξεν, B. Sed cur πεσὼν ἐπὶ τῆς γῆς, quia ἐσπάραξεν laceravit, laniavit? Immo ex superiori ράσσει sine dubio hic legendum ἐρράξεν αὐτὸν et, inde apposite additur καὶ πεσὼν, &c.

IX. 21. MSS. 'hoc ei accidit.' At recte Cod. D. τοῦτο γέγονεν αὐτῷ, 'hoc accidit ei.'

IX. 45. Cod. D. εἰς τὸ πῦρ τὸ ἄσβεστον, 'in ignem inextinguibilem.' Sed Cod. C. delet εἰς...ἄσβεστον. Inde forte interpolatum.

X. 12. Cod. D. καὶ ἄλλον γαμήσῃ, 'et alium duxerit': ubi ordo servatur.

X. 16. Cod. D. καὶ προσκαλεσάμενος αὐτὰ ἐτίθει, 'et convocans eos imponebat.' Recte, ut opinor: illud sumptum ex ix. 36, καὶ λαβὼν τὸ παιδίον καὶ ἐναγκαλισάμενος αὐτό. At ibi unus tantum, hic multi: et ἐναγκαλ. majus est quam 'manus imponere.' Tum et Luc. xviii. 16 in hac ipsa historia, καὶ προσκαλεσάμενος αὐτὰ εἰπεν ἀφετε τὰ παιδία, &c.: et Matth. xix. 13. ἐπιθείς αὐτοῖς τὰς χεῖρας, nihil de complexatione.

*X. 21. ἥγαπτα αὐτόν, i. e. ἐπήνεσε. Ovid. p. Am.: 'Sis licet antiquo Nireus adamatus Homero.' σκευὴ εἰς ἐπαινον. Paul. Apos. αἰνεῖν et ἐπαινεῖν, 'amare,' ap. Callimachum, p. 33, 37, et alibi.

X. 21. Codd. B. C. D. delent ἄρας τὸν σταυρόν. Neque habet Matthæus. Athanas. 87b: καὶ ἔχεις θησαυρὸν ἐν οὐρανῷ καὶ λαβὼν τὸν σταυρὸν σου ἀκολούθει. Irenæus, 18: ἄρας τὸν σταυρὸν αὐτοῦ ἀκολούθει μοι. Vetus Lat.: 'Tollens crucem sequere me.'

X. 30. ὃς ἀν μὴ λάβῃ, 'Qui non accipiet.' Cod. D. OCAN ΕAN, facilis mutatio.

XI. 1. Origenes clare delet Βηθφαγή.

XII. 14. Lege in Latinis, "Cæsari annon? dabimus, annon dabimus?" Excidit ob repetitum.

XII. 26. Distingue ἐν τῇ βίβλῳ Μωσέως ἐπὶ τῆς βάτου, ὡς εἰπεν, id est, loco ubi agitur de Rubo ardente. Vid. Dominum Jablonski in præfatione ad Sacra Biblia Hebræa.

*XII. 28. πάντων πρώτη; ut Terentius, 'Omnium rerum primos;' et Horat. 'Pulcherrime¹ rerum.'

XII. 30. Pro τῇ διανοίᾳ, Hilar. 999, 'Ex totis visceribus tuis.'

XII. 31. ὄμοία αὐτῇ, 'simile illi.' Cod. D. et Hilar. 999. Cyprian. 114. 'simile huic,' 151.

¹ [Dulcissime rerum] Ed.

XII. 40. Forte scribendum, 'sub obtentu prolixe orantes.' Vid. Luc. xx. 47.

XIV. 8. *μυρίσαι*, 'unguento unguere.' Cod. D. Recte. Nam 'unguere' absolute est ἀλεῖψαι, *χρίσαι*.

XIV. 20. Cod. D. ut Græc.: 'dicere illi singuli numquid ego et *alius* numquid ego?' Sed Codd. B. C. delent. An omissum casu ob homœoteleuton? an judicio ejectum? Quorsum ἀλλος... si jam *singuli*?

XIV. 36. Sic MSS. Sed Cod. D. δύναται πάντα σοι ἔστιν, 'possibilia omnia tibi sunt.' Mutavit Hieron. Hilar. 1056: 'Possibilia tibi omnia sunt.'

XIV. 47. Circumstantibus, i. e. περιεστηκότων. Sed vide v. 68, et sic xv. 35.

XIV. 50. 'Relinquentes eum' in MSS. spurium ex ipsa varietate. Alii enim 'discipuli ejus relinquentes eum,' alii 'relinquentes eum discipuli ejus.'

XIV. 65. Cod. D. ῥαπίσμασιν ἐλάμβανον αὐτὸν, 'alapis cædebant eum,' et A. B. ἐλαβον. Videlur verum. Vide Suicerum.

XV. 6. ἔνα δέσμιον, 'unum ex vinctis.' Legebant ἔνα δεσμίων. *Ex* in his genitivis plerumque additur.

XV. 7. μετὰ τῶν στασιαστῶν δεδ. Cod. D. Recte, 'seditiosis.' Aliud est συστασιωτῶν, 'sociis in seditione.'

XV. 8. ἀναβάς. Sic xiv. 66, κάτω.

*XV. 23. Sanhedrin, c. 6. Ei qui exit neci tradendus granum thuris in calice vini propinatur ut mens ejus perturbetur.

XV. 25. Hieron. II. App. 316. In Marco 'hora sexta' scriptum fuit, sed multi episemum Græcum *σ* putaverunt esse Γ.

XV. 47. Hier. IV. 137, 'Maria Josetis.' Cod. B. η Ιωσῆτος.

XVI. 8. ἐφοβοῦντο γάρ. [Desunt, quæ sequuntur, in Cod. B.] Hic olim finiebantur pleraque Græca exem-

plaria. De quo vide Fabricium *de Apocryphis*, p. 325. Hier. iv. 172: Aut si non recipimus Marci Testimonium (v. 9, 10) quod in variis fertur Evangelii, omnibus Græciæ libris pene hoc capitulum in fine non habentibus, præser-tim cum diversa atque contraria Evangelistis cæteris nar-rare videatur.

XVI. 15. Post v. 14. Hier. *contra Pelag.* Lib. II. (Hier. iv. 520). In quibusdam exemplaribus et maxime in Græcis codicibus hæc post v. 14 adduntur: 'Et illi satisfaciebant dicentes sæculum illud iniquitatis et incre-dulitatis substantia est, quæ non sinit per immundos spiri-tus veram Dei apprehendi virtutem, idcirco jam nunc revela justitiam tuam.' Vide Fabricium, *de Apocryphis*, p. 325.

XVI. 19. N. B. ὁ μὲν οὖν Κύριος, 'et dominus qui-dem.' Sic Act. I. 18, οὗτος μὲν οὖν, 'et hic quidem.' Ire-naeus, 217, 'Et quidem Dnus Jesus.' Ubi in cod. deest 'Dnus.'

NOTÆ IN EVANGELIUM S. LUCAE.

I. 20. Non poteris. Lege 'non potens.'

I. 48. An leg. 'ex hoc nunc'?

II. 33. Hier. p. 134 et p. 141, notat Helvidium contendisse hæc in Græcis codd. falsata esse. Intelligit τὸν Ἰωσὴφ.

*II. 38. Cod. A. ΙΗΔΑΜ. Ἰσραὴλ semper scribitur ἱηλ. Ἰερουσαλὴμ semper scribitur ἰλημ.

*II. 46. Duo MSS. non habent ἐν τῷ ἱερῷ. Sane nemini fas fuit in templo sedere nisi soli regi an ex familia Davidis: nec Christus ibi sedebat nisi a Judæis vivus discerpi voluisse. Sed Synagoga illa qua Pontifex Max. die x. Tisri legebat, in ipso circuitu templi erat, itaque ergo qui in ea legebant in templo legisse dicebantur. Br.¹

III. 15. 'exspectante.' Cod. D. Lat. An sic legendum in Vulg.?

III. 24. νιὸς ἰωσὴφ τοῦ ἡλί τοῦ μελχὶ. Euseb. *Hist.* p. 23 (et iterum 22), ex Africano Melchi, ait, Tertius est in linea: et p. 25, Melchi (ait) genuit Eli. Vide Vossium, *de Geneal. Christi.* Hier. n. 565: Aiunt ab Adam usque ad Christum generationes 77. Lege Lucam Evangelistam et invenies ita esse ut dicimus.

IV. 22. οὐχὶ, Cod. B. 'Nonne' est οὐχὶ.

¹ Vide Braunium, *de vestitu sacerdotum Hebræorum* (Lugd. Bat. 1680), Lib. II. cap. 25, pp. 845--6. Ed.

*VI. 1. *σάββατον δευτερόπρωτον.* Vide Act. xx. 7, ubi Cod. D. ἐν δὲ τῇ μιᾷ (πρώτῃ) σαββάτῳ.

*VI. 11. Cod. χ. Cant. Lat. M. annorum 'iniquitate,' id est, *ἀνομίας* non *ἀνοίας*.

*VII. 11. *Lege τῷ ἔχῃς* ut viii. 1. Vulg. utrobique 'deinceps.'

VII. 24. *σαλευόμενον*, 'a vento moveri.' Cod. D. Vid. Luc. xxii. 26.

*VII. 40. *Forte leg. πρὸς τὸν Σίμωνα.* Σίμων.

VII. 47. *αὐτῆς.* Recte.

VIII. 14. Quare an pro πορευόμενοι legendum εἰσπορευομένων. Ex Marc. iv. 19.

VIII. 54. Cod. D. omitt. ἐκβαλὼν—καί. Recte cum Cod. B.

IX. 1. *μαθητὰς αὐτοῦ.* Recte omittunt. Ortum est ex initio Anagnosmatis.

IX. 23. *καθ' ἡμέραν.* Omitt. C, &c. Hier. iv. 780: 'Dominus juxta antiqua exemplaria, Nisi quis tulerit crucem suam quotidie et secutus fuerit me, non potest meus esse discipulus.' Vid. Luc. iv. 27.

IX. 39. Cod. D. *κράζει, καὶ ρέσσει, καὶ σπαράσσει,* 'clamat, et adlidit, et disrumpit.' Lego καὶ ράσσει. N. B. Gloss. Lat. Græc.: 'adlidit,' *προσρήσσει*; 'adlisit,' *ἐρρηξεν.* Gloss. Gr. Lat., *πρόσρηξις*, 'illatio.' *προσρήσσω*, inlido, adplodo, adlido, adfligo. Vide Luc. vi. 49. Artemidor. i. 62, *ρήσσεω* bis ter 'dejicere in terram.'

IX. 53. Vulg. 'euntis.' Legebat πορευομένου.

IX. 55. Nota varietates: *νοθεύσεως* signum.

X. 5. Distinguo εἰσέρχησθε πρῶτον, λέγετε.

*XI. 3. *τὸν ἄρτον τὸν ἐπιούσιον.* Athenæus, p. 452, de præceptis ænigmatis Pythagoræ, μὴ καθῆσθαι ἐπὶ χοΐνικι. ἀντὶ τοῦ μὴ σκοπεῖν τὰ ἐφ' ἡμέραν, ἀλλὰ τὴν ἐπιούσαν

ἀεὶ προσδέχεσθαι. Ὁρος γάρ καὶ πέρας ζωῆς ὁ Θάνατος, τοῦτο οὖν οὐκ ἐὰς μετὰ λύπης καὶ φροντίδος προσίσθαι.

XI. 10. *Recte, ἀνοίγεται.*

XI. 13. *Lege δόμα ἀγαθὸν, ‘datum bonum.’ Illud Πνεῦμα ἀγίου est ex interpretatione. Sed Didymus, de Sp. Sancto, ‘spiritum suum sanctum:’ et Hier. iii. 378, ‘spiritum sanctum, et pater vester qui.’*

XI. 14. *An legendum in Vulgato, ‘Et cum exisset dæmonium?’*

XI. 17. *An ‘scivit’ pro ‘vidit’? an ‘ἰδὼν’ pro ‘ἰδὼς’?*

XII. 58. *ἐργασίαν, ‘usuram.’ Salm. de F. Trap. 478.*

XIII. 17. *Forte leg. ‘in universis gloriosis quæ fiebant.’*

XV. 28. *Cod. D. his lineis: ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν ἤρξατο αὐτὸν, ‘Pater autem ejus exiens rogabat eum.’ ὁ δὲ αἰτορίθεις εἶπεν τῷ πατρὶ αὐτοῦ, ‘At ille respondens dixit patri suo.’ Exciderat τὸ ‘παρακαλεῖν’ in Græco: quod in Latino rependit eodem (ut solet) verborum numero.*

XV. 30. *Lego ‘tuam.’*

XVI. 6. *Pro ‘cados’ 2 MSS ‘batos.’ Forte legendum ‘cabos,’ aut ‘bados,’ i. e. ‘batos.’ Vid. Hieron. in Ezechielem.*

XVI. 25. *Vulg. omitt. σοῦ. Recte, nam sequuntur τὰ κακὰ αὐτοῦ.*

XVI. 26. *Chasma pro ‘hiatu.’ Seneca bis Nat. Quæst.*

XVI. 29. *Tertull. de Præsc. Hær.: ‘Habent, inquit, Moysen et Heliam, id est, Legem et Prophetas Christum prædicantes.’*

XVII. 9. *An legendum ‘imperata erant?’ an recte, ‘imperaverat?’*

XVII. 18. *Vulg. legit οὐδεὶς εὑρέθη ὑποστρέψας δοῦναι δόξαν. Et corrige ‘ut daret.’*

XVII. 30. ἀποκαλύφθη, 'revelabitur.' Cod. D. Recte, sic Luc. xviii. 17, εἰσέλθῃ, 'non intrabit,' et sæpe.

XVII. 37. Epiphan. 305: Πίπτει οὐχ ἡ ψυχὴ ἀλλὰ τὸ σῶμα, δθει καὶ δικαίως πτῶμα αὐτὸν ἡ συνηθεία εἴωθε καλεῖν, καὶ αὐτὸς ὁ κύριος είπων ὅτι ὅπου τὸ πτῶμα ἔκει συναχθήσονται καὶ οἱ ἀετοί. Sed πτῶμα extat Matth. xxiv. 28.

XVIII. 14. Cod. A. ἡ γὰρ ἔκεινος. An Vulg. 'præ illo'? ΗΓΑΡΕΚΕΙΝΟC. Corrige, παρ' ἔκεινον.

XVIII. 22. Ἀκούσας δὲ ταῦτα, 'Quo audito.' Sic Luc. vii. 9 et xx. 16. [Sic hoc capite v. 15, ιδόντες δὲ, 'Quod cum viderent.'] Non legebat ταῦτα.

XIX. 29. Nota, δύο τῶν μαθητῶν, 'duo de discipulis.' Cod. D. Vulg. 'duos discipulos' suos.' Sic supra volebat 'unam navem' pro 'navium,' et alibi.

XIX. 30. N. B. 'Ἐφ' ὅτι οὐδεὶς πάποτε ἀνθρώπων ἔκάθισε. Hoc ut Marco proprium memorat Origenes et in Cod. D. est inter lineas.

XIX. 32. Addit Origenes ἐστῶτα τὸν πῶλον, et Codd. 9. Millii. Cod. D. variat.

XX. 47. προφάσει μακρὰ προσευχόμενοι, 'occasione longa orantes.' Cod. D. Hilar. p. 89, 'Comedentes domos viduarum et oratione longa orantes.' Lego 'occasione,' ut Cod. D.

XXI. 15. ἡ οὐ δυν. ἀντιστῆναι πάντες, 'cui non poterint contradicere omnes.' Cod. D. Cætera desunt. Cypr. Epist. 76, 'cui non poterunt resistere adversarii vestri,' et p. 176. Edd. et MS. Ergo cum Cod. A, ἀντειπεῖν ἡ ἀντιστῆναι; hæc illius est varians lectio. Hier. iv. 506: 'Cui non poterunt resistere aut contradicere.'

XXI. 20. κυκλουμένην, 'circuiri.' Cod. D. Vid. Luc. vii. 24.

XXI. 30. Forte emendandum ὅταν προβάλωσιν ἥδη βλαστοὺς ἀφ' ἑαυτῶν pro βλέποντες.

XXI. 34. N. B. Distinctio post *ως παγίς* ἐπελεύσεται γάρ... Sic et Cod. D. *ως παγίς* ἐπελεύσεται γάρ... et Cod. B. ἐπεισελεύσεται γάρ.

XXII. 16. Vulgatus legebat ὅτι ἀπὸ τοῦ νῦν οὐ μὴ φάγω αὐτὸν, ut Cod. B. Mox v. 18 habet ἀπὸ τοῦ νῦν ἀπὸ τοῦ γεννήματος. Vide hic c. xxii. v. 69.

XXII. 19. N. B. Cod. D. *τοῦτό ἐστι τὸ σῶμά μου πλὴν ἴδού*: 'Hoc est corpus meum. Verum tamen ecce.' Desunt media. Videtur traducta hoc ex 1 Cor. xi. 23.

XXII. 35. *βαλλαντίου*. Codd. A. D. ut alibi, v. 36. Ita Cod. B. Inde Dionysius Tyrannus in Tragœdia putide dixit, 'jaculum βαλλάντιον.'

XXII. 43. N. B. vv. 43, 44. Desunt in Codd. A. B. D. habet ut edit. prorsus. Latin.: 'sicut buccellæ sanguinis descendentes super terram.' Corrige ergo Vulgat. 'decurrentes.' Epiphan. habet, 742, 785. Hier. iv. 521: 'In quibusdam exemplaribus tam Græcis quam Latinis invenitur scribente Luca, Et apparuit—decurrentis.' Hilarius hos versus agnoscit p. 1061, sed 1062: 'Nec sane ignorandum a nobis est et in Græcis et in Latinis Codd. complurimis vel de adveniente angelo vel de sudore sanguinis nihil reperiri, &c.' Et 1063: et missi in eo angeli, si tamen ita est, non ambigua præsentia est.' Hier. ii. App. 260: 'Nam et Angelus, inquit Evangelista, accedens comfortabat eum.'

XXIII. 47. *δίκαιος*, 'justus,' Cod. D. Gr. Lat. omnes. Sed forte legendum *θῦνς*, 'dei filius.' Vide Matt. Marc.

XXIV. 10. Vulgatus legit *ai λοιπαὶ ai σὺν αὐταῖς*.

NOTÆ IN EVANGELIUM S. JOANNIS.

I. 1. Irenæus, p. 40. Tertullian. *adv. Hermogenem*: 'In principio erat sermo, et sermo erat apud deum, et deus erat sermo. Omnia per ipsum facta sunt, et sine illo factum est nihil.' Hic clausula est. Sic Hieron. *Quæst. Heb.* p. 507. Sed *iii. 331*: 'nihil quod factum est,' et 691, 958. Eunomius in *Symbolo*, ap. Valesium in *Socrate*, 274.

I. 3. Alia distinctio, οὐδὲ ἔν. 'Ο γέγονεν ἐν αὐτῷ ζωὴ ήν. Vide Fabricium *de Apocr.* 384. Sic Hilar. 771: 'Quod factum est in eo, vita est,' et 797, ubi nota, 'est,' ut Origenes et Cod. D. Cyprian. 32: 'Quod factum est in eo vita est.' Sic MSS. plerique et Cod. Regius. Cyrill. Hier. bis, ter. Athanas. I. 41, 49, 223, 244, 285: ὁ γέγονεν ἐν αὐτῷ. Sed Pseudath. pungit post ὁ γέγονεν, 129; 230, et Euseb. *de laud. Const.* p. 750. Epiphan. 434, 629.

Irenæus: ὁ γέγονεν ἐν αὐτῷ ζωὴ ἐστιν, et Vet. Int.: 'Quod factum est in eo vita est.' Sed p. 218, 'Quod factum est, in ipso vita erat,' ubi vid. notas. Euseb. *in Ps.* 146: ζωὴ ήν. Et 235: ὁ γέγονεν ζωὴ ήν.

I. 18. Euseb. *c. Marcell.*: ὁ μονογενὴς νιὸς ή μονογενὴς Θεός. Quasi varia esset lectio. Sed p. 86, ut ed.

Iren. 333: 'Nisi unigenitus filius;' sed 335: 'unigenitus deus.'

I. 28. Epiph. p. 435: ταῦτα ἐν βηθαβαρῷ, ἐν ἄλλοις ἀντιγράφοις βηθανίᾳ.

III. 25. Cod. A. μετ' Ἰουδαίου, et omnes fere Græci.

Cant. Lat.: 'Facta est ergo quæstio a discipulis Joannis ad Judæos.'

Cod. B. μαθητῶν τῶν.

Corrido μετ' Ἰησοῦ vel μετὰ των ιν.

III. 34. An legendum ab mensurâ, ἐκ μέτρου? Sed et Cant. Lat. 'ad mensuram.'

III. 36. Cyprian. 48: 'manebit super eum.'

Legebant μενεῖ, et Iren. 376.

V. 1—4. Tertullianus *de Baptismo*, [c. 5]: 'Piscinam Bethsaidam angelus interveniens commovebat. Observabant qui valetudinem querebantur, nam si quis prævenerat descendere illuc queri post lavacrum desinebat—qui unum semel anno liberabant nunc quotidie populos conservant.'

V. 4. N. B. Cyr. Hierosol. Homilia in hunc Paralyticum. Nihil ibi de *Angelo*. Sed iterum consule Homiliam.

V. 13. Forte corrig. Vulgat. 'declinavit turba existente in loco.'

V. 19. Vulg. 'nisi quod.' Lege 'quid.'

V. 44. Pind. μητὲ παρὰ θεοῖσιν ἀμπλακῶν τιμὴν πρὸς ἀνθρώπων ἀμείψω.

V. 46. Μωσεῖ. Sic Cod. A, &c. Et Cod. D. Μωϋσεῖ. Ita semper scribendum, non Μωσῆ, Μωσῆς, Μωσέως, -σεῖ.

VI. 37. Scribe temp. futuro, ἐκβαλῶ.

VI. 48. Ex ordine verborum, vv. 48, 49, et 58. videtur τὸ μάννα utrobique glossema esse.

VII. 8. οὐκ. Vid. Hieronym. *cont. Pelagianos*, Lib. II.

VII. 32. ἀρχιερεῖς, 'principes,' 'principes sacerdotum.' Vid. hic v. 45, de iisdem ubi ἀρχ. 'pontifices.'

VII. 35. Lege in Vulg. 'Gentilium,' 'Gentiles.'

VII. 53. [καὶ ἐπορεύθη, usque ad v. 12, μηκέτι ἀμάρτανε.]^o In pluribus Codd. Græcis desunt: et defuisse in Cod. Alexandrino, qui hic mutilus est, hoc argumento confirmatur.

Cod. Alex. æquali scriptura et pari linearum numero deducitur. Duo autem folia quæ hic deficiunt [a cap. vi. 50, ἵνα σοι ad cap. viii. 52, καὶ σὺ] occupant in editione Roberti Steph. fol. anno 1550, paginas 6 et lineas $6\frac{1}{2}$ (hæc autem editio paribus lineis continuatur). Atqui proximum folium codicis Alex. (ubi nihil præter morem aut deficit aut superest) occupat in edit. Step. 3 paginas minus 8 lineis. Duo itaque folia hoc pacto conficerent 6 paginas minus 16 lineis. Proinde cum duo folia deficientia conficiunt 6 paginas et $6\frac{1}{2}$ lineas abundant $22\frac{1}{2}$ lineæ quas a Cod. Alex. abfuisse oportet.

Atqui is locus de quo agitur in editione Roberti Steph. occupat lineas 20. Restant $2\frac{1}{2}$ lineæ variantium lectionum pro more inæqualitati assignandæ. Eodem calculo probatur hunc locum abfuisse a codice Ephraim: ut narravit mihi Ds Wetstenius.

In Cod. Rom. deest totus locus a vii. 52, ἐγήγερται, usque ad viii. 12, πάλιν οὖν.

In Græcis Codd. hæc olim defuisse maxime probat mira lectionum varietas: et præterea stilus et filum narrationis a Joannis more prorsus alienum.

In tribus MSS. Syriacis Bibl. Reg. Galliæ quos consuluit Simonius deest hic locus de femina adultera. Vid. Simon. *Crit. N. T.* Vol. II. p. (165) 146.

De hoc loco vide Fabricium *de Apocryph. N. T.* p. 315, et pp. 356—9.

Agnoscit locum Rufinus *contra Hieronymum*, p. 408. Pseudathanas. 185.

Hier. iv. 522: ‘In evangelio secundum Joannem in multis et Græcis et Latinis codicibus invenitur de Adultera muliere quæ accusata est apud Dominum.’

VIII. 11. Hier. iv. 522: ‘Nec ego te condemnabo.’

Lege Græce κατακρινῶ, ut 2 Gallici. Unus Latinus, ‘condemno.’

VIII. 12. Septem Galici: πάλιν οὖν αὐτοῖς ὁ ι. ἐλάλησεν. Unus Gallic: πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς.

Ex hac varietate apparet τὸ νόθον omnium horum a versu secundo. Ita ut Johannes sic scripserit: v. 2, καὶ καθίσας ἐδίδασκεν αὐτούς: v. 12, ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου, &c. Quia postrema verba erant ἐδίδασκεν αὐτούς, addiderunt πάλιν οὖν ὁ Ἰησοῦς ἐδίδασκεν αὐτούς.

Sed Cod. B. omitt. a c. 'vii. 52, ἐγήγερται.

VIII. 59. Interpolatum ex Luca iv. 30, αὐτὸς δὲ... ἐπορεύετο.

IX. 7. Lege cum MSS. 'Siloë,' ut Ἀβράαμ, 'Abrahæ.'

IX. 16. An Vulg. legebat 'ταῦτα'?

*X. 11. Pastor bonus, 'gives his life,' 'ventures his life.'

Odyss. III. 73 :

οἵα τε ληϊστῆρες ὑπεὶρ ἀλα, τοι τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες.

XIII. 24. Credo 'οὐτως.' Nam Cod. X. Vulg. 'sic super.' De utroque vid. Millium.

XIX. 25. Leg. Κλεοπᾶ. Cleopas est Κλεόπατρος ut Αντίπα, Antipatrus.

*XIX. 25. Lego Κλεοπᾶ, ut Lat. Cleopæ; eo facile factum ω.

XIX. 29. Corrigendum καὶ ὑσσῷ περιθέντες. Glossarium, ὑσσὸς, τὸ ἀκόντιον, 'pilum.'

XIX. 34. ἐνυξε. Legebat Lat. Interpres ἐνυξε (ut scriptum alibi), id est, ἐνοιξε.

*XX. 8. Forte leg. ἐπίστησεν.

NOTÆ IN ACTUS APOSTOLORUM.

[Chrysost. ed. Montfalc. III. 54. 63, inscriptionem hanc testatur esse, *Πράξεις Ἀποστόλων*. Et sic Codd. Bezae et Vatican.]

I. 18. 'Et hic quidem.' Vid. Marc. xvi. 19. [Bentleius in Epistola ad Millium (Opp. vol. ii. pag. 333) hæc habet: *Καὶ κατηνέχθη ὁ Σίμων . . . ἐπὶ τὴν πλατείαν καὶ ἐψόφησε* satis quidem congruenter ad hellenismum vertit interpres sed non apposite ad sententiam. Quid si interpretetur *τὸ ἐψόφησε* ut quod in *N. T. de Juda Iscariota* dictum est *ἐλάκησε μέσος*, increpuit medius? Hesych. *'Ἐλακεν, ἐψόφησεν, et Λακεῖν, ψοφῆσαι.'*]

II. 9. *'Ιονδαίαν.* Quære, nam mendum est, an *'Ιδονματαν?* Immo *Λυδίαν τε καὶ Καππ.*

II. 22. Quære 'approbatus,' *ἀποδεδεγμένος?*

II. 29. 'hodiernum diem' est *τῆς σήμερον ημέρας.*

*II. 44. Origen. Matth. 382. *πιστεύσαντες.* Ibidem omittit *ἡσαν.* Vet. Interp. Origen. p. 82: 'Omnes autem qui crediderant in id ipsum habebant omnia communia.'

IV. 15. 'foras extra:' nam D. 'extra consilium.' E. 'foras consilii.' Neuter utrumque. Et *N.B.* Consilium. Sic ubique scribendum.

IV. 17. *ἀπειλῇ*. Omitt. A. B. D. Copt. Syr. *Ἄεθ.* Sed E. habet. Lucifer. 'comminemur eis.' Forte legendum *ἐπαπειλησώμεθα*.

IV. 21. Scribe in Vulgato, 'in eo quod acciderat,' vel 'in eo quod factum erat.' Est varia interpretatio.

*IV. 22. Forte leg. *σημείον τὸ τῆς ιάσεως.*

IV. 34. An Vulg. 'egenus'? Quod melius, quum statim sequatur *ὑπῆρχεν*.

V. 38. 'Itaque' 'οὖν' omittunt omnes. Vel dele 'itaque' vel lege 'utique.' Vel Græce *καὶ τὰ νῦν οὖν*.

VI. 12. *τε*, 'quoque,' cap. II. 11.

VI. 13. 'mutabit iterum.' Cod. D. Lat. *ἴθη* accepit pro eo quod est *ἴτι*. N. B. Non corressisse Græca ad Latina.

VII. 59. [Bentleius in libello cui titulus—*Remarks upon a late discourse of Free-thinking.* Opp. Vol. III. p. 381—hæc habet: 'The words being thus in the text according to the present copies, ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΚΑΙ ΛΕΓΟΝΤΑ; should I affirm that a word is dropt out, either ΘΝ, God, absorpt by the preceding syllable ΟΝ, or ΚΝ, the Lord, by the following syllable ΚΑΙ; and that your translators were of the same opinion, considering that *ἐπικαλεῖσθαι τὸν Θεὸν* and *τὸν Κύριον* come so frequently in the Septuagint: I dare challenge all the tribe to answer it, though they take the Cismarine critic to their aid and assistance.]

VIII. 6. Cf. Marc. III. 10.

VIII. 37. Variatio indicat interpolationem.

IX. 24. An legendum in Vulg. 'interciperent'? Sed hoc verbum nusquam in Bibliis habetur.

X. 3. *Forte est ὁσπερεῖ.*

X. 6. Nota hic 'dicet tibi,' quod est 'λέξει' non 'λαλήσει.'

XI. 26. 'Conversati sunt.' Vulg. An legebat συναλισθῆναι? Cf. i. 4.

XII. 7. Vulg. legebat πατάξας τε.

XII. 20. Forte in Vulg. legendum pro 'ab illo'—'a basilica.'

XIII. 1. Lege in Vulg. 'Erant autem in Antiochia.'

XIII. 8. Lucifer. 272: 'Resistebat autem illi Etoemus magnus' (leg. 'magus'). Vide supra (272) 'Barjesubam,' quod interpretatur 'paratus,' i. e. ἔτοιμος. Cant. ΕΛΥΜΑC. λν post rasuram laxe. Fuit ETOIMAC ut nunc in Lat. sine rasura ETOEMAC. Tertull. de Anima. 'Adversus Apostolos Simon atque *Elymas magi*'

XIII. 9. Forte ὁ καὶ Παῦλος [κληθεὶς] πλησθεῖς. Sed Chrys. iii. 3. ut ed.

*XIII. 18. Origen. 456: ὡς ἀνθρωπος τροποφορῶν τὸν νιὸν αὐτοῦ. Vet. Interp. p. 111: 'quasi homo morem hominum gerens.' Et 459 iterum ἐτροποφόρησε. Vet. Interp. 'morigeratus est.' Ibid. φέρων ἐν τῷ ἀνθρώπου ὠφελεῖν τρόπον ἀνθρώπινον. Origen. Jerem. 170 explicat: καὶ τρόπον ἐφόρεσε τοῦ βρέφους, et addit, καὶ ἔοικασιν οἱ ἀπὸ Ἑβραιοῦ ἐρμηνεύσαντες, μὴ εὐρόντες τὴν λέξιν κειμένην παρ 'Ἐλλησιν, ἀναπεπλακέναι ὡς ἐπ' ἄλλων πολλῶν καὶ ταῦτην, καὶ πεποιηκέναι τὴν, ἐτροποφόρεσε σε κύριος ὁ θεός σου, τούτεστι, τοὺς τρόπους σου ἐφόρεσεν. Cels. 210. Deuter. i. 31: ἐτροποφόρησεν ὁ κύριος . . . οἰονεὶ ἀνθρώπου τρόπους πρὸς τὸ ανθρώποις λυσιτελές φορῶν ὁ λόγος τοιαῦτα λέγη.

*XIII. 32. Pro IN. Cod. A. αὐτὸν ἐκ νεκρῶν. Sed post rasuram et anguste. Sub αὐ vestigium visitur τοῦ IN.

XV. 4. 'Annunciantes.' Legebat ἀναγγείλαντες.

XV. 20 et 29 et Cap. xxi. 25. *Lege καὶ τῆς χοιρείας* pro *πορνείᾳ*. Glossarium: *χοιρεία*, ‘porcina;’ *χοιρεία σάρξ*, ‘lardum;’ *μοσχεία*, ‘vitulina;’ *άρνεία*, ‘agnina.’ Vide LXX.

XV. 29. *τῶν ἐπαναγκὲς τούτων*. *Lege πλὴν τοῦ ἐν ἀγαπαῖς ἀπέχεσθαι* vel *τοῦ τούτων...*

*XV. 29. *καὶ χοιρείας*. Ita lego, non *πορνείας*. Belloni Observat. III. 10. Hæc porro quattuor Turcis sunt prohibita, ne sanguine vescantur, neque suilla: neque iis quæ idolis sunt immolata, neque suffocatis.

XV. 33. N. B. c. xviii. 23. *ποιήσαντες χρόνον τινά*, ‘facto aliquanto tempore.’

*XVI. 2. *λύστροις*. Ergo alibi pro *λύστραν* lege *λύστρα*.

XVI. 24. Lucifer. ‘in *imam* carceris.’ Forte ‘in *intimam*’

XVIII. 24. MSS. veteres ‘Alexandrinus natione.’ An legebat Vulg. *τῷ θνετῷ*? Vid. xvii. 26.

XVIII. 26. *τὴν ὁδὸν*, ‘viam.’ Cod. D. omittit *τοῦ Θεοῦ*. Recte opinor omitt. D. Vid. xix. 9 et 23.

*XVIII. 27. *συνεβάλλετο*. Sed βαλλ videtur post rasuram. Forte *συνελάβετο*.

XIX. 14. *ἐπτὰ νιοῖ*. An legendum *B* *viol* pro *Z*? Nam versu proximo est *κατακυριεύσας ἀμφοτέρων*, quod qui legebant *ἐπτὰ* mutabant in *αὐτῶν*. Mirum est 7 filios adultos et fuisse et una interfuisse. Millius *ἀμφοτέρων*: hoc est (autem) tam *Σκεύαν* ipsum quam septem filios. Inepte.

XIX. 35. An legendum *τίς ἄρ' ἐστιν*?

XIX. 38. *περὶ ἐτέρων*. Cod. B. ei δέ τι *περαιτέρω*. Eleganter, et corrigere in Vulg. ‘*ulterius quæritis*,’ [pro ‘alterius rei’].

XX. 15. *τῇ δὲ ἐσπέρᾳ.* Cod. B. Eleganter.

XX. 24. Cod. Oxon. veterimus [i. e. Cod. E], ‘pre-
tiosiorem quam consummem,’ omittit ‘me dummodo.’
Forte Græce corrigendum *τιμίαν εἰ μὴ ὡς τελειώσω.*

XX. 35. An Vulg. legebat *τὸν λόγον?* De hoc
loco vid. Fabric. de Apocryphis, p. 323.

*XXI. 1. *ἀναχθῆναι ἀποσπασθέν* in Cod. A, post rasu-
ram, et ultra lineam, ut ex spatio videtur. Aberat *ἀναχ-*
θῆναι.

*XXI. 3. *πλέομεν εἰς συρίαν*, in Cod. A, post rasuram
et ultra lineam. Deerat *ἐπλέομεν.*

XXI. 3. Cod. E. ‘cum apparuissimus autem Cy-
prum.’ An legendum ‘aperuissemus’?

*XXI. 3. *ἀποφορτίζόμενον τὸν γόμον.* Lego *ἀποφο-*
ρτισόμενον. Nam Vulgata habet ‘expositura (navis) onus,’
et sic Cod. D. Lat. Græcus mutilus est.

XXI. 15. *ἀποσκευασάμενοι.* De hoc verbo vid. Sui-
cerum in *Αποσκευαζόμενοι.*

XXI. 24. ‘sanctifica te.’ An leg. ‘sanctificare’?

XXI. 38. Euseb. Hist. 75, ubi vide Valesium. Forte
in Vulgato delendum ‘tumultum.’

XXII. 3. ‘veritatem’; an ‘severitatem’? Sed Glossar.
ἀκριβέστατος, ‘verissimus,’ &c.

XXII. 25. An *παρέτειναν?*

XXIII. 1. *ταύτης τῆς ἡμέρας*, ‘hodiernum diem.’ Sic
et supra XI. 29. Lucifer. 292: ‘usque in hunc diem.’

XXIII. 3. *παρανομῶν*, ‘contra legem.’ An legebat
παρὰ νόμον? Cod. E. *παρὰ τὸν νόμον*, et ‘extra legem.’

XXIII. 15. Vulgatus legit *ἀκριβέστερόν τι.* ‘certius
aliquid.’ Et leg. *μέλλοντες*, et refer ad *ἐμφανίσατε*, vid.
v. 20, et recte utrumque *τι* et *μέλλοντες*.

XXIII. 24. Corrige 'parare' (MSS. 'parate') sed tunc dicendum esset 'perducant' (ut Cod. ψ.) non 'perducent.'

XXIII. 25. Cod. E. *καιρῷ δὲ ἐπιτηδείῳ*, 'tempore autem opportuno.' Recte.

XXIII. 29. Vulgatus sic emendandus; 'Et cum mihi perlatum esset de insidiis in virum quas paraturi erant ei.'

*XXIV. 4. Cod. A. *συντόμως τῷ ἐπιει..*, post rasuram et longe ultra lineam. Videtur abfuisse *συντόμως*.

XXIV. 26. 'accersiam,' MSS. Quare anno semper in conj. 4tā? Sic mox MSS. 'accersiens.' Sic et Cod. E. '-siam' '-siens.'

Forte Vulg. 'pecuniæ darentur.'

XXVI. 3. Forte Vulg. 'scientem omnium quæ.'

XXVII. 4. 'Perseverante,' Vulg. Legebat *ἀνήθημεν, μένοντος* pro *όντος*. Pricæus.

*XXVII. 5. Quidam ΛΥCTPA; alii MYPA. Forte scribendum ΛIMYPA (Limyra), vide *Geographos*.

XXVII. 9. Quid hic *νηστείαν*, 'jejunium'? Lego διὰ τὸ καὶ τὸν ἐτησίαν ὥδη παρεληλυθέναι. Plinius, xviii. c. 77, p. 540. Edit. Hard.: 'Mollitur (Aquilo) æstate mediâ, mutatque nomen, et Etesias vocatur.'

XXVII. 22. Legebat Vulgatus *οὐδεμίας* ut Codd. aliquot Millii. MIACΕCTAI, C absorptum ab E.

XXVII. 34. *τοῦτο γὰρ—νπάρχει.* Male omissum. Vide Pricæum.

XXVII. 37. Cod. B. *ὡς ἐβδομήκοντα ἔξι*, et omitt. διακόσια. Hinc orta variatio *ἐν τῷ πλοιῷ εστι*.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD ROMANOS.

I. 9. *'quod,'* sine intermissione. An *'quam,'* ut alibi?

I. 17. Hier. iii. 1606: *'ex fide mea vivet.'*

I. 26. *πάθη ἀτιμίας.* Alibi dixit *πάθη ἐπιθυμίας.*

I. 29. De varietate, et ordine, vid. Millium.

I. 32. Vide Millium.

*II. 22. *ὁ βδελυσσόμενος τὰ εἰδώλα, ιεροσυλεῖς.* Lege *ιεροθυτεῖς.*

V. 6. *ἔτι.* *'Ut quid'* vertitur vel *ex ἵνα τι;* vel *eis τι;* vel *τι;* cuius ultimi exemplum [1] Cor. xv. 29, 30. Lege ergo aut *ἵνα τι;* (*ημ-ιν*) vel *eis τι;* vel *τι γάρ;*

V. 7. Cod. F. *ἀποθανεῖται*—moriatur—quis et audeat mori. Germ. (i. e. Cod. E.) *et erasum.* Forte *ἀποθάνηται.* Hier. iii. 455: *'moritur—quis audeat.'*

V. 15. Forte interrogative *ἀλλ' οὐχι¹....*

*V. 16. Origen. *Joan.* 338. *καὶ οὐ συνίεσαν πῶς οὐκ ἦν τὸ δώρημα ὄμοιον τῷ δὶ’ ἐνὸς ἀμαρτήσαντος θανάτῳ.*

¹ [De hoc loco, et de usu locutionis *οἱ πολλοὶ alibi* in Novo Testamento, vide nostrum (*Sermon upon Popery*), Opp. Vol. iii. pag. 244. Ed.]

V. 18. Forte leg. *εἰς κατάκριμα θανάτου*.

*VI. 4. Origen. *Cels.* 102. καθὸς καὶ τῷ Παύλῳ λέλεκται τὸ Συνετάφημεν γάρ αὐτῷ διὰ τοῦ βαπτίσματος, καὶ συνανέστημεν αὐτῷ. *Jerem.* 36. Hieron. *Interp.* ‘Consepelimus enim Christo per baptismum, et consurgemus cum eo’ (leg. *consurgimus*). *N.B.* Et præcipue *Joan.* 184. Συνετάφημεν γάρ φησὶ τῷ Χριστῷ ὁ Παῦλος καὶ ὡσπερεὶ ἐν τινὶ ἀρραβώνι τῆς ἀναστάσεως γενόμενος λέγει τὸ συνανέστημεν αὐτῷ, ἐπεὶ ἐν καινότητι ζωῆς τινὶ περιπατεῖ, ὡς κατὰ τὴν ἐλπίζομένην μακαρίαν καὶ τελείαν ἀνάστασιν μηδέπω ἀναστάσ. *N.B.* Utroque loco additum Καὶ συνανέστημεν αὐτῷ. et *Joan.* 186, et 316, 317.

VI. 5. Quære an legendum σύμφοιτοι ob præcedens περιπατήσωμεν? Hesychius suo ordine. ΣΥΜΦΥΤΟΝ, συμπορευόμενον, σύνιον. pro σύμφοιτον. Certe. Cyr. Hier. σύμφυτος, clare, et *Pseudath.* 317.

VI. 16. Elegantius foret παριστάνετε αὐτοὺς εἰς ὑπακοήν, omissio δούλους.

*VII. 1. Origen. *Joan.* 204: ζῆτε τίς δὲ ζῆτε; ἀπὸ κοινοῦ ἡμῶν λαμβανόντων τὸν νόμον, ὁ νόμος. *Ibidem*: ἀνδρὶ δέδεται νόμῳ, ὡσεὶ ἔλεγε, ζῶντι ἀνδρὶ, ὅστις ἀνηρ νόμος ἔστιν.

VII. 23. τῷ νόμῳ, ‘in lege.’ Plures Codd. ἐν τῷ νόμῳ. Vide sententiam: ‘Videam aliam legem in membris meis captivantem me legi peccati, quæ est in membris meis.’ Brevius: ‘captivantem me sibi.’ Inde, credo, Alex. corruptus. Forte corrigendum pro αἰχμαλωτίζοντά με, καὶ αἰχμαλωτίζομε¹ τῷ νόμῳ.

VIII. 14. 2 Tim. i. 7, πνεῦμα δειλίας. Sed δουλεία antitheton est τῇ νιοθεσίᾳ.

VIII. 31. Hil. 909: ‘Qui filio proprio non pepercit.’ Mox: ‘Et quamvis multi codices per translatorum simplicem intelligentiam pro proprio filio, filio suo conscriptum habeant, tamen Græcitas, quâ lingua Apostolus est locutus, “proprium” nunc magis quam “suum” nuncupat.’

¹ [hoc est: καὶ αἰχμαλωτίζω με. Ed.]

*VIII. 34. ὑπέρει. Cod. F. Videtur ortum ex duplice lectione περὶ ἡμῶν, ὑπὲρ ἡμῶν.

*IX. 5. Forte ὡν ὁ ἐπὶ¹ vel ὡν ὁ ὡν ἐπὶ. Vide 2 Cor. xi. 31.

IX. 5. ἐξ ὡν. Epiphan. 481. Ex hoc loco Noetiani probabant filium Christum eundem esse ac Patrem.

ὁ ὡν ἐπὶ πάντων. Sic legit Hippolytus; vide eum ex versione Turiani. Edit. Fabricii, p. 237.

IX. 19. ἀνθέστηκε, ‘resistit.’ Temp. præsens. Sic Rom. xiii. 2.

IX. 20. Lego, ‘O homo *immo* tu quis es?’ Sed μενοῦνγε omittunt Codd. D. et F.

*X. 19. Forte distinguendum, οὐκ ἔγνω πρῶτος; Sic Lat. MS. M.

XI. 15. Hier. iii. 64: ‘Quæ assumptio horum? nonne vita ex mortuis?’ *id est*, η μή;

XI. 25. Lege ‘introierit,’ vel ‘intrarit,’ et *fiet*. Sic Hieronymus Origenis interpres. Jerem. p. 74, ‘introierit —erit.’

XI. 26. Isaiæ lix. 20, καὶ ibi habetur. Cod. A. omitt. καὶ.

*XI. 36. Origen. *Cels.* 320: παριστὰς τὴν ἀρχὴν τῆς τῶν πάντων ὑποστάσεως ἐν τῷ ἐξ αὐτοῦ, καὶ τὴν συνοχὴν ἐν τῷ δι' αὐτοῦ, καὶ τὸ τέλος ἐν τῷ εἰς αὐτόν.

XII. 2. Hier. iv. 179: ‘sapere ad pudicitiam’ non ‘ad sobrietatem,’ ut male in Lat. Codd. legitur; siquidem Graece scriptum est εἰς τὸ σωφρονεῖν.

¹ Ita Liber cui numerus B. 17. 9 in margine, et B. 17. 13: ‘An legendum δέ τι πάντων Θεός. Origen. *Cels.* 259: Δῆλον δέ τι ἐν τούτοις ἐγκαλεῖ Ἰουδαῖοι ὡς ψευδῶς ἀπολαμβάνουσι ἀντούς εἰναι ἐκλεκτήν μερίδα παρὰ πάντα τὰ θύην τοῦ δέ τι πάσι Θεοῦ. et ibidem sæpius ante. Ibid. 264: δηλοῦται καὶ ἐκ τοῦ τὸν ἐπὶ πᾶσι θεοῦ καὶ ὑπὸ τῶν ἀλλοτρίων τῆς ἡμετέρας πλοτερεως Ἐβραῖον καλεῖσθαι θεόν. Sed B. 17. 4 in margine habebat, ‘Lege ὡν δέ τι πάντων Θεός.’ Ed.

XII. 13. Hilar. p. 1257: 'Apostolus communicare nos sanctorum memoriis docuit, meas damnare coegisti.' Legebat ταῖς μνείαις. Cod. F. ταῖς μνείαις. Sed Lat. 'necessitatibus.' Cod. D. 'memoriis.'

XIII. 3. Cod. F. τῷ ἀγαθοεργῷ. N. B. ἀγαθοεργός, ἀγαθουργός, ut 1 Tim. vi. 18, ἀγαθοεργεῖν, et 1 Pet. ii. 14, in eadem re, εἰς ἐπανον ἀγαθοποιῶν.

XIV. 12. Cod. F. om. τῷ Θεῷ. Habent Codd. A. C. Distinguo καὶ πᾶσα γλῶσσα ἔξομολογήσεται. Τῷ Θεῷ ἄρα ἔκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει. Nam ἄρα οὐν omissio οὐν Cod. F. Sed ap. Esaiam, Cod. A. habet τῷ Θεῷ.

*XIV. 15, 20. In Latina est, 'noli perdere,' 'noli destruere.'

XIV. 21. Omitt. Codd. A. C. η σκανδαλίζεται, η ἀσθενεῖ, et Orig. Cels. 396. Copt. Syr. A. Habent F. et B. Et N. B. η σκάνδαλον, v. 13, videtur ex interpretamento esse æque ac hoc.

XV. 16. 'sanctificans;' an leg. *sacrificans*? Haud enim est *ἱερουργεῖν*.

XV. 32. *refrigerer*; id venit ex lectione Cod. D. ἀναψύξωμαι.

XV. 31. Alibi λειτουργία vertitur 'obsequium.' Ergo legisse videtur η διακονίας μου προσφορά.

XVI. 7. 'Ιουνίαν. Codd. A. C. F. An scribendum 'Ιουνιᾶν? id est, 'Junianum,' quod nomen sæpe apud Gruterum venit. Hier. iv. 454, 'Juliam.' MSS. Lat. omnes 'Juliam.'

XVI. 26. Ordo est, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν—γνωρισθέντος. Ergo Latine 'quod nunc patefactum est, et—cognitum.'

*XVI. 26. *Origen. Joan.* 97: φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Et 211:* τὸ γὰρ φανερωθὲν νῦν μυστήριον πεφανέρωται διά τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Et 239:* διά τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Et Psalm. 50* (εκ *Philocalia*): διά τε γραφῶν προφητικῶν καὶ τῆς γενομένης εἰς αὐτοὺς ἐπιφανείας τοῦ σωτῆρος ἡμῶν λόγου τοῦ ἐν ἀρχῇ πρὸς τὸν Θεόν. *N.B.* τε. διά τε. Ergo aliud quid sequebatur. *Omitt. Cod. D. et Vulg.* Habet Cod. A.

NOTÆ IN EPISTOLAM BEATI PAULI
APOSTOLI AD CORINTHIOS PRIMAM.

II. 4. Lege ἐν πειθοὶ σοφίας. Tolle ἀνθρωπίνης obsequentia, et λόγοις ut hic v. 13.

II. 13. Cod. F. Gr. ut ed. Sed Lat. 'non in doctrinâ
humane sapientiæ verbis sed in doctrinâ spiritus.' Ergo
tolle λόγοις ut v. 4.

*III. 1. Lege *σαρκίνοις*. Origenes sæpe.

III. 2. Falsa distinctio in Editione Romanâ. Sic enim Græce esset, ὡς *νηπίοις* γάλα *νυῖν*, vel ὡς *νηπίους* γάλα *νυᾶς*.

III. 11. Nota θεμέλιον ἄλλον. Gen. *Mascul.*

*IV. 2. *Lege ὡδε λοιπόν.* Vulg. 'hic jam quæritur.'

IV. 13. *Lege ὡσπερὶ καθάρματα.* (Sic Cod. Em-
tanquā
manuelis.) Sic Cod. G. *ωσπερὶ καθ.* Sic 1 Cor. xv. 8, *ωσπερὶ*
ἐκτρώματι—*κάμοι.* -ρι et -ρει in *vetust.* Codd. *idem* *valent.*

*V. 7. ὑπὲρ ήμῶν. Omittit Origen. *Jerem.* 127, ubi Hieron. 'Pascha quippe nostrum immolatus est Christus.' *Cels.* 392 (omitt. MS. unus), et *Joan.* 162. Sed *Cod. Oxon.* habet, et *Ambrosius Ferrarius*¹ interpres; et 163: bis sine ὑπὲρ ήμῶν: et tertium ibidem *Cod. Oxon.* ὑπὲρ ήμῶν habet. Sed repugnant quae statim subjungit *Origenes*: Οὐ γὰρ φησὶ τὸ πάσχα κυρίου ἐτύθη Χριστός. καὶ

¹ Cf. Huetii *Origeniana*, p. 286, col. 2. C. Ed.

πρὸς τοῦτο δὲ λεκτέον ἡτοι ὅτι ἀπλούστερον, πάσχα ἡμῶν τυθέν, τὸ δι' ἡμᾶς τυθέν εἴρηκεν. ἡ ὅτι πᾶσα ἔορτη ἀληθῶς κυρίου—οὐκ ἐν τούτῳ τῷ αἰώνι—ἀλλὰ ἐν τῷ μέλλοντι. Qui ἡμῶν explicat δι' ἡμᾶς, non legit ibi ὑπέρ ἡμῶν: nam δι' ἡμᾶς id ipsum est quod ὑπέρ ἡμῶν.

V. 9. Millius putat aliam ab hac epistola esse nunc deperditam. Immo hæc ipsa est. Sic Coloss. in fine, ἡ ἐπιστολὴ, est illa ipsa epistola quam tunc scripsit. Vid. Eph. iii. 3, καθὼς προέγραψα ἐν ὅλιγῳ.

V. 11. Corrigo ἡ πόρνος ἡ ἡ πλεονέκτης.

V. 12. Cod. F. εἰ γάρ μοι τοὺς ἔξω κρίνειν οὐχὶ τοὺς ἔσω; ὑμεῖς κρίνετε. Sic 1 Cor. x. 15, ὡς φρονίμοις λέγω. κρίνετε ὑμεῖς ὁ φημι.

V. 13. κρίνει, ‘judicabit.’ ‘An κρινεῖ¹?’ [Sic Cod. Rom.]

V. 14. Corrigo ἔξαρατε τὸν πόρνον pro πουηρόν. Vid. supra, v. 8.

VI. 2. Forte legendum ἐπὶ τῶν δικῶν, ‘in foris gentilium.’

VI. 6. κρίνεται. Cod. F. κρίνατε. Lege κρίνετε, ‘judicio contenditis.’

VI. 15. ἄρα οὖν τὰ μέλη, ‘Tollens ergo.’ Sed lego ἄρα οὖν τὰ, ‘Numquid ergo membra Christi faciam membra meretricis.’ Sic ἄρα οὖν initio sententiae Paulus passim; vid. Concord. in ἄρα. Gal. ii. 17, Ἀρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. In cæteris ἄρα οὖν est illativum, non interrogativum. Et sic codex Luke in Bibliotheca Publica Cantab. 600 annorum clare ἄρα οὖν. Codex F.

an
H. ἄρα οὖν (sic). Recte: ἄρα οὖν est illativum semper apud Apostolum. Sed Ὡ ἄρα οὖν erit interrogativum ut ἡ οὐκ οἴδατε, ‘Numquid igitur,’ &c.

¹ Ita conjiciebat Bentleius nondum collato Codice Vaticano. Mox accepta collatio firmavit conjecturam. Ed.

VI. 20. *pretio.* Dele 'magnō.' Sic vii. 23, *τιμῆς ἡγοράσθητε*, 'Pretio emti estis.'

VI. 20. Tertull. *de Res. Carnis*, 'Cum monet (Apostolus) tollere et magnificare deum in corpore nostro,' et mox ibidem, 'Glorificate,' inquit, 'et tollite deum in corpore vestro.' Sic Athanas. II. 18.

Irenaeus, 419, 'Glorificate deum in corpore vestro.'

Cod. F. *δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.* Cod. F. Lat. 'Glorificate et portate deum in corpore vestro.'

Videtur ortum ex varia lectione { *δοξάσατε,*
 βαστάσατε.

Sic Gal. vi. 17, *τὰ στίγματα τοῦ Ἰησοῦ βαστάζω ἐν τῷ σώματι μου.* 'Αρατε esset 'tollite' magis quam 'portate.' Vel utrumque extitit δοξάσατε δὴ καὶ βαστάσατε, et alterum excidit ob ὄμοιοτέλευτον.

Methodius apud Epiphan. 579, *δοξάσατε οὖν τὸν θεὸν ἐν τῷ σώματι ὑμῶν.*

VII. 3. Mutatum a Lectionariis uti quædam Hebraica Vet. Test. quæ tractu temporis pro obsceneis ferebantur.

VII. 5. *ἡτε, 'in id ipsum revertimini.'* Voluit *ἵτε.*

*VII. 11. Forte *χωρισθῆ, η μενέτω.*

VII. 35. Hier. IV. 158, 'quod honestum est et intente facit servire domino.' Proprietatem Græcam Latinus sermo non explicat. Quibus in verbis quis possit edicere *πρὸς τὸ εὑσχημον... ἀπερισπάστως?* Unde et in Lat. Codd. ob translationis difficultatem hoc penitus non invenitur.

VII. 40. Cod. F. *έχω, habeam.* Recte. Sic 1 Cor. IV. 9, *δοκῶ γὰρ ὁ Θεὸς ἡμᾶς ἀπέδειξεν.*

IX. 1. Cod. F. *οὐ χν 'Ιησοῦν τὸν κύριον.* Recte. (χι. χν.) Nam post *οὐ* cur *οὐχὶ?*

*IX. 12. *στέγομεν.* Commentarius Græcus in Actus Apostolorum et Pauli Epistolas in Bibl. Seguier, cui

numerus xxvi, ad hunc locum hæc habet, στέγομεν. τῶν ἀναγκαίων δηλονότι ἐπιδεόμενοι ὑπομένομεν εἰ δὲ γράφεται, στέργομεν ἀντὶ τοῦ ἀγαπῶμεν καὶ πεινῆν καὶ διψῆν καὶ τάλλα ἵνα μήτις γένεται ἐγκοπή. D^o Wetstenius Lutetiae exscripsit.

IX. 12. Cod. A. Ἄλλ' οὐ κεχρήμεθα. Male diviserunt polyglottorum curatores οὐκ ἔχρημεθα. Unde Millius, σφάλμα, credo, scribæ esse opinatus, omisit.

IX. 20. Cod. A. inserit μὴ ὡν αὐτὸς ὑπένομ—reliqua abscissa. Vel lege ὑπόνομος, vel ὑπὸ νόμον, et sic prius pro ὡς ὑπὸ νόμον lege ὑπόνομος, ut mox ὡς ἄνομος.

IX. 27. Cod. F. τὸ στόμα. Lectio egregia ὑπωπιάζω μου στόμα. Refer ad πυκτεύων et αέρα δέρων. Πυκταὶ, ὑπωπιάσις contusam faciem exhibebant. Cod. F. Lat. 'castigo corpus meum.' Cod. G. στῶμα et ὑποπειάζω. Cod. G. Lat. 'castigo et lividum facio meum corpus.' Non στόμα solum sed σῶμα. Virgil. 'pugna Entelli' (Æn. v.):

'Multa cavo lateri ingeminant et pectore vastos
Dant sonitus.'

Malim ὑποπιέζω vel ὑποπιάζω, nemo enim agonistes ὑπωπιάζει proprium corpus: sed adversarius invito hoc facit. Deinde ὑπωπιάζω ad pugilatum tantummodo spectat. ὑποπιέζω et ad πυκτεύειν et ad τρέχειν:

'Multa tulit fecitque puer, sudavit et alsit
Abstinuit venere et vino.'

*IX. 27. Origen. Jerem. 193: ταλαιπωρεῖν καὶ κάμνειν, ὑπωπιάζειν τὸ σῶμα νηστείαις, καὶ δουλαγωγεῖν αὐτὸ ἀποχαῖς τοιῶνδε βρωμάτων.

X. 7. Forte εἰδωλάτρας γίνεσθε (-θαι), et postea v. 10, γογγύζωμεν cum Cod. D.

X. 16. Forte corrigendum εἰς ἄρτος, ἐν πόμα.

*X. 28. Origen. Cels. 392: ὡς προτρέπει ἡμᾶς ἐπὶ τὴν ὡς μὲν πρὸς ἀληθείαν εἰδωλοθύτων χρῆσιν, ἦ, ἵν' οὐτως ὄνο-

μάσω, Δαιμονιοθύτων, ὡς δὲ αὐτὸς προσαγορεύσαι ἀν, ιεροθύτων. *Idem*, 397: τὰ καλούμενα παρὰ τοῖς πολλοῖς ιερόθυτα.

X. 29. *Forte pro ἑαυτοῦ legendum CAYTOY*¹.

XI. 10. Jacobus Gothofredus pro ἔξουσίαν conjicit ἔξουβίαν, 'exuviam.'

*XI. 10. *Forte leg. διὰ τοὺς ἀδελφοὺς, ut 2 Tim. iii. 16.*

XI. 27. Cod. F. ἐσθίηται—πίνηται. Unde forte corrigendum ὡστε ὅσοι ἀν ἐσθίητε τὸν ἀρτον ἢ πίνητε τὸ ποτήριον τοῦ κυρίου ἀναξίως ἐνοχοὶ ἐστὲ τοῦ σώματος.

XI. 29. *Recte delent ἀναξίως, nam conditio est in illis μὴ διακρίνων, 'si non dijudicet corpus.'*

XII. 27. *Hoc est, 'universi σῶμα estis, singuli μέλη estis.'*

XII. 28. *Pro 'δυνάμεις' habet τρίτον διδασκάλους καὶ ποιμένας, εἴτα χαρίσματα ιαμάτων.* Chrys. III. 73, item p. 77. *Videtur egregia lectio et confirmatur ex Ephes. iv. 11, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφητὰς, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους.* Ergo et v. 29, *lege μὴ πάντες ποιμένες; non δυνάμεις.*

XII. 31. Cod. D. καὶ εἴτι. Cod. F. εἰ τε. *Distingue ζηλοῦτε—χαρίσματα τὰ κρείσσονα καὶ εἴ τι καθ' ὑπερβολήν· ὅδὸν ὑμῖν δείκνυμι, 'Æmulamini charismata majora et si quid est excellens: viam vobis demonstro.'*

XII. 31. *Salmasius, de Fænore Trapezitico, legit, καὶ εἴ τι καθ' ὑπερβολὴν δόλον ὑμῖν δείκνυμι.*

XIII. 1. *εχω εν ειμι. η χαλκος ηχων, Cod. D. et Cod. F. Forte οὐδὲν εἰμὶ ἢ χαλκὸς, ut versibus sequentibus οὐδέν εἰμι. Aristophanes, οὐδὲν γάρ ἔσμεν ἢ Ποσειδῶν καὶ σκάφη. Verte 'nihil sum nisi æs sonans.'*

XIV. 3. *ει γάρ, Cod. F. Scribe ἢ γάρ.*

¹ [i. e. σαυτοῦ.] Ed.

*XIV. 7. αὐλοί. *Sextus*, p. 130, μουσική ἔστι καὶ λυπουμένων παρηγόρημα, ὅθεν καὶ τοῖς πενθοῦσιν αὐλοὶ μελωδοῦσιν, οἱ τὴν λύπην αὐτῶν ἐπικονφίζοντες.

XIV. 10. N.B. φωνῶν, ‘linguarum.’

*XIV. 11. ἐν ἐμοὶ βάρβαρος. *Forte* legendum ἐν μοὶ βάρβαρος ἔστι. ἐνι vero antea in hac epistola vi. 5, οὐτως οὐκ ἐνι ἐν ὑμῖν. ἐνι pro ἔστι.

*XIV. 32. *Forte* ὑποτάσσηται.

XIV. 38. ἀγνοεῖται, ‘ignoratur.’ *Sic* *Origenes* et *interpres Hieronymus in Hieremiam*, p. 58 et iii. 619, ‘Qui ignorat ignorabitur.’

XIV. 38. *Origen. Jerem.* 58, ἀγνοεῖται. *Origen.* probans Jesum nescisse quædam ut *Matt.* vii. 23, ‘Discedite a me οὐδέποτε ἔγνων ὑμᾶς, addit ἔγνω γὰρ τὰ διαφέροντα καὶ κρείττονα, καὶ ἔγνω Κύριος τοὺς ὄντας αὐτοῦ (2 *Tim.* ii. 19). καὶ είτις ἀγνοεῖ ἀγνοεῖται, οὐκοῦν ὁ ἀμαρτωλὸς ἀγνοεῖται ὑπὸ τοῦ Θεοῦ.’ *Interpres Hieron.*, ‘Scit dominus eos qui ejus sunt et si quis ignorat ignoratur. Igitur, ut constat, peccator ignoratur a Deo. Dicet mihi aliquis ex auditoribus,’ &c.

XV. 5. Κηφᾶς καὶ μετὰ ταῦτα τοῖς ἔνδεκα. *Cod. F. Hier.* ii. 590, ‘Paulus refert quod apparuit Dominus primum undecim, deinde Apostolis omnibus, alios volens intelligi primos, alios secundos Christi discipulos.’

*XV. 7. είτα τοῖς ἀποστόλοις πᾶσι, quod παραφράζει *Origen. Cels.* 100: ἔπειτα τοῖς ἐτέροις παρὰ τοὺς δώδεκα ἀποστόλους πᾶσι, (leg. ἀποστόλοις), τάχα τοῖς ἐβδομήκοντα.

*XV. 19. *Origen. Math.* 486. Sed mox *Orig. in Explic.*: οὐ πάντως ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἥλπικός ἔστι μόνον.

XV. 24. *Origen. Joan.* 157, oblique, ὅτε παραδίδωσι.

XV. 29. ἐπεὶ, ‘alioquin.’ *Recte.* *Sic Rom. xi. 22, ἐπεὶ καὶ σὺ ἐκκοπήσῃ*, ‘alioquin et tu excideris.’

XV. 29. Origen. *Matth.* 487, *ὑπέρ αὐτῶν*, et inchoat sententiam *Ei ὅλως*.

XV. 32. *κατὰ ἀνθρώπων* Scaliger corrigit. Irenaeus, 420, ‘Secundum hominem cum bestiis Ephesi pugnavi.’

XV. 32. *εἰ νεκροὶ οὐκ ἐγείρονται*. ‘Græci, excepto *Theodoreto*, clausulam hanc abrumpunt a superiori sententia et adjungunt sequenti: quod facit et Hieronymus *in Esai.* 22.’ Millius. Recte.

*XV. 47. *Lege ουνιος εξ ουνον*. Vulg. ‘de cælo cælestis.’ Sed vide Millium.

*XV. 49. Origenes explicando *ἐφορέσαμεν ἀμαρτωλοὶ ὄντες τὴν εἰκόνα τοῦ χοϊκοῦ φορέσωμεν μετανοοῦντες τὴν εἰκόνα τοῦ ἐπουρανίου.*

*XV. 51. Cod. A. *οὐ* inserit. Sed 8 factum ex (Y).

XV. 55. Stulte vertunt ‘contentionem.’ Nam *τὸν νίκον* est *νική*, ut *τὸν πλοῦτον*, *τὸν ζῆλον*.

*XV. 55. Sub *νίκος* in Cod. A, visibile est TPON.

XVI. 9. *ἐνεργῆς*, Codd. A. C. F. ‘Evidens’ est *ἐναργῆς*. Glossarium *ἐναργῆς*, ‘evidens,’ *ἐναργῶς*, ‘evidenter.’ Idem *ἐνεργῆς*, ‘efficax.’ Erat *ἰδιωτισμὸς* Scriptoris. Hier. *Præf. ad Eph.* ‘magnum et efficax.’ Hier. III. 34, ‘evidens.’

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD CORINTHIOS SECUNDAM.

I. 3. Hilar. p. 302, 'deus pater.' Cyril. Hier. 115, Θεὸς καὶ πατήρ.

I. 6. Codex F. εἴτε δὲ Θλιβόμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὡς καὶ ημεῖς πάσχομεν, καὶ ή ἐλπὶς ημῶν βεβαία ὑπὲρ ὑμῶν, εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας εἰδότες.

Hanc lectionem sequuntur codices novi plerique omnes, et placet. Nam altera et σολοικίει et sententia laborat.

Cod. B. ut Cod. F. nisi quod desit in initio τῆς σωτηρίας, et [legat] ὡν non ὡς.

I. 15. Cod. A. a primâ manu, ἔχωμεν, ut ex spatio videtur.

I. 16. Forte legendum δευτέραν χαράν. Unus Latinus, 'secundum gaudium.' Cod. B. χαράν σχῆτε.

*II. 10. Recte Cod. A. καὶ γὰρ ὁ καὶ χάρισμα, εἰ τι κεχάρισμα, δι' ὑμᾶς.

V. 10. Lego πρὸς ὁ ἐπραξεν, 'prout gessit.' Sic Ephes. iii. 4, πρὸς ὁ δύνασθε ἀναγινώσκοντες, 'prout potestis legentes.'

*VI. 9. Origen. *Psalm.* 46 obiter, πειραζόμενος οὐ θανατοῦται, νομιζόμενος εἶναι πτωχὸς πολλοὺς πλούτιζει. Idem, *Eὐχῆς*, II. 19: παρακαλῶμεν πειραζόμενοι μὴ θανατοῦσθαι.

VII. 7. Forte delenda ἐν παρουσίᾳ αὐτοῦ. Quære an post οὐ μόνον δὲ, repetere solet.

VIII. 7. τῇ ἐξ ὑμῶν εἰς ημᾶς ἀγάπη, ‘caritate vestra in nos.’ Sic ix. 2, ὁ ἐξ ὑμῶν ζῆλος, ‘æmulatio vestra.’ Sed ibi Cod. C. omitt. ἐξ, et aliquot Codd. apud Millium.

VIII. 20. Cod. F. ὑποστελλόμενοι, ‘devitantes.’ Nota compositum.

VIII. 24. Codd. B. D. F. ἐνδεικνύμενοι, quod forte verum, si legatur τῇν νῦν ἐνδειξιν pro οὐν.

*X. 3. Et Origenes et Clemens, cum ad Gentiles scriberent, qui Hebraismum τὸ περιπατοῦντες forte non caperent, consulto immutabant, hic ὄντες, substituendo, ille ζῶντες.

X. 13. ἐμέρισεν. Sic Rom. xii. 3, ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Lat. ‘Sicut Deus divisit mensuram fidei.’ Sed hic οὐ ἐμέρισεν, ‘quam mensus est.’ An legebat ἐμέτρησεν? Vide Millium.

X. 14. Cod. B. ὡς γάρ μὴ ἐφίκν. omissio οὐ. *Recte.*

XI. 5. ‘fecisse.’ Forte ‘fuisse.’ Vid. xii. 9.

XII. 4. ἀρρήτα ρήματα. Hier. IV. 219, ‘verba ineffabilia.’ Chrysost. III. 105. ἀρρήτα. ‘Arcana’ sunt ἀπόρρητα.

XII. 12. Lego ‘ab his, qui sunt supra modum, Apostolis.’

XIII. 2. Forte fuit οὐ φείσομαι ἔτι. Ἡ δοκιμὴν... Archelaus, 44, *Aut* documentum quæritis—Christus. Hier. ad *Ephes.* p. 346, *An* experimentum—Christus. Et II. 683, et append. p. 137. Cyrill. Hier. p. 145, Ἡ δοκιμὴν.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD GALATAS.

I. 1. Hier. iv. 225. Sciendum in Marcionis Apostolo non esse scriptum 'et per deum patrem.' Athanas. 884, ut ed.

I. 6. Hier. ad locum, 'in gratiam Christi Jesu.' Hyperbaton est, quod ita suo ordine legi potest. 'Miror quod tam cito transferimini a Christo Jesu, qui vos vocavit in gratiam.' Ergo legebat 'Christo.'

I. 8, 9. Athanas. i. 212, mutat ordinem duorum versuum.

I. 10. Hier. ad loc. omitt. *γάρ*. Idem legit *an—aut.*

I. 11. 'notum enim.' Hier. ad loc. Sed δὲ Athanas. 884.

I. 12. *οὐδὲ*, Athanas. 884.

I. 13. Act. ix. 21. De Saulo et re eadem ὁ παρθῆσας 'qui expugnabat.' καὶ ἐπόρθουν, Chrys. iii. 106.

I. 15. Θεὸς præter Millium omittit E. Seguier; si Θεὸς, tum esset ὁ Θεὸς ὁ ἀφορίσας, et est ὁ ἀφορ. in editione Fellii. Hier. iii. 380: 'placuit deo qui separavit;' sed ibidem 528: 'placuit ei qui.' Athanas. 885: ὁ Θεὸς ὁ ἀφορίσας. Euseb. in *Psalm.* 258: ηὐδ. ὁ ἀφορίσας, omissio Θεος. Irenæus, 417: 'placuit Deo.'

I. 17. ‘*veni*’ est ἀπῆλθον non ἀνῆλθον. Sed vid.
v. 18.

I. 19. Hier. ad loc. ‘*neminem*’

I. 22. Hier. ad loc. ‘*auditum habebant*’

II. 4. *καταδουλώσωσιν* Cod. F., et *ἴνα μὴ ημᾶς*. De
oīs οὐδὲ, quæ olim abfuerunt, Iren., Tertull., et Cod. D,
certe ex illo μὴ apud Cod. F., præclara lectio oritur: hoc
modo, διὰ δὲ τοὺς παρεισάκτους ψευδαδελφοὺς...ἐν Χρ. Ιοῦ.
ἴνα μὴ ημᾶς καταδουλώσωσιν, πρὸς ὅραν εἴξαμεν τὴν ὑποταγὴν,
‘ut ne nos in servitutem redigerent, ad horam cessimus
subjectioni.’ Sic ‘*oni*,’ MSS. omnes, et Cod. F. Lat.
Vel etiam sine μὴ sententia recte procedit. Hier. iv.
238, hoc esse quod in Codicibus legatur *Latinis*: ‘*Qui-
bus ad horam cessimus subjectioni*.’ Ibid. 239. Græci
Codd.: ‘*quibus neque ad horam*’ August. ap Hier. iv.
633, quibus nec ad horam cessimus subjectioni. Irenæus
234: omittit οὐδὲ, neque, et habet ‘*subjectioni*,’ ub. vid.
notas. Sulpicius Severus, *Dial.* p. 611: ‘*Satius aestimans
ad horam cedere, quam his non consulere quorum cervi-
cibus gladius imminebat*’

II. 19. *συνεσταύρωμαι*, ‘*confixus sum cruci*’ (Sic
Hier. ad loc.). Obscure: videtur scripsisse ‘*concrucifixus
sum*.’ Rom. vi. 6, ‘*simul crucifixus*.’ Matth. xxvii. 44,
‘*crucifixi cum*’ et sic Marc. xv. 32. Joh. xix. 32. Totum
vel leg., ‘*cum Christo fixus sum cruci*.’ Sic Ephes. ii. 5,
συνεζωποίσεν ημᾶς τῷ Χριστῷ; ‘*convivificavit nos Christo,
et conresuscitavit*,’ &c.

III. 1. Dele τὴν ἀληθείαν μὴ πείθεσθαι, cum A. B. F.
et Hier. ad loc. Copt. Syr. (C. habet). Tertull. *de Præsc.
Hær.*: ‘*O insensati Galatæ, quis vos fascinavit?*’ non
amplius. Hier. ad locum: Legitur in quibusdam Codd.
‘*fascinavit non credere veritati*.’ Sed quia hoc in ex-
emplaribus Adamantii non habetur omisimus¹.

*III. 12. Abscissa sunt codice A. *-ῆσας αὐτὰ ἀνος*, et
ex spatio *ανος* videtur deesse.

¹ Ad hunc locum cf. Bentleii Opp. Vol. iii. pag. 521. Ed.

III. 16. *Lego.* *At* Abrahæ—Absorptum a...ordinat.
δὲ ‘at’ sæpe, ut iv. 3, ὅτε δὲ ἦλθε. ‘At ubi venit.’

III. 16. ‘Et semini tuo.’ MSS. quidam ‘et in semine tuo.’ Nempe Gen. xxii. 18: *καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη*, et xxvi. 4: Nam quod in Genesi etiam dicitur ‘et semini tuo,’ hoc tantum est *dabo terram hanc, nihil ad benedictionem gentium.* Tertull. *de carne Christi*: ‘Non dixit seminibus, tanquam *de pluribus*, sed semine, tanquam *de uno*, quod est Christus.’ Irenæus, 453, de—de.

III. 19. Cod. F. *τί οὖν; οὐ τόμος τῶν πράξεων ἐτέθη ἀχρις*, Lat. ‘Quid igitur? Lex propter transgressionem posita.’ et Hier. ad loc. Irenæus, 210 bis: ‘Quid ergo lex factorum,—cui promissum est,’ et sic p. 432. August. apud Hier. iv. 636: ‘Quid ergo lex?’ atque huic interrogationi respondet. ‘Prævaricationis gratia, &c. promissum est,’ et Hier. iv. 200: ‘et cui repromissum est.’ Ergo hic pro ‘promiserat,’ lego ‘promissum erat.’

*III. 19. Forte δὶ’ ἀγγέλου οὐ χειρὶ, vel οὐκ ἐν χειρὶ, cf. Act. vii. 35¹.

*III. 20. Forte οὐ γὰρ μεσίτης.

III. 29. Cod. A. *ἀπαντες γὰρ ὑμεῖς ἐστε Χν ἦν; εἰ δὲ ὑμεῖς Χν.* Codd. F. G. *πάντες γὰρ ὑμεῖς ἐν ἐστὲ ἐν Χω ἦν;* εἰ δὲ ὑμεῖς πάντες ἐν ἐστε ἐν Χω ἦν. Sed Lat. ut edit. Alterutra lectio vera est, non ex utraque mixta, ut Vulgat. Hier. in locum, et iv. 383, ‘*unum estis.*’ Hilar. 952, ‘*unum estis.*’

IV. 4. Cyprianus, 37: ‘*natum ex muliere.*’ Tertull. *de vel. Virg.*: ‘*factum ex muliere.*’ Ibid. *de carne Christi*: ‘*factum ex muliere.*’ Hoc quidem impressius quod *factum* potius dicit quam *natum*, simplicius enim enuntiasset

¹ Cod. C. a prima manu habet,

(1) δὶ’ ἀγγέλου οὐκ ἐν χειρὶ.

Bentleius autem conjiciebat,

(2) δὶ’ ἀγγέλου οὐκ ἐν χειρὶ.

(1) ΔΙΑΓΓΕΛΟΤΕΝΧΕΙΡΙ.

(2) ΔΙΑΓΓΕΛΟΤΟΤΚΕΝΧΕΙΡΙ. ED.

natum. Athanas. 580, *γενόμενον.* Sed plures ibi MSS. *γεννώμενον.* Sed 1120, *γενόμενον.* Pseudath. 1., *γεννώμενον.*

*IV. 25. *τὸ δὲ Ἀγαρ συστοιχεῖ.* *Sic lege.* Lege δονλεύει γάρ. [De hoc loco Bentleius, *in Epistola ad Joannem Millium*, Opp. Vol. II. p. 363, hæc habet:

“ Locus est cap. iv. in *Ep. ad Galatas*, qui ab ineunte fere Christianismo usque ad hanc memoriam doctissimos viros exercuit. 22. Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο νιοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. 23. Ἄλλ’ ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. 24. Ἀτινά ἔστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δονλείαν γεννώσα, ἡτις ἔστιν Ἀγαρ. 25. Τὸ γάρ Ἀγαρ Σινᾶ ὄρος ἔστιν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερονταλήμ, δονλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. 26. Ἡ δὲ ἄνω Ἱερονταλήμ, ἐλευθέρα ἔστιν, ἡτις ἔστι μήτηρ πάντων ἥμῶν. Memini equidem, Milli, me non ita pridem a te rogatum, ut de perdifficili hoc loco judicium meum interponerem, vehementer approbasse sententiam tuam, quam in illa tua editione posuisti: neque enim eundem montem et Agarem vocatum esse et Sinam, neque vero ullum usquam gentium eo nomine notatum esse, neque porro Agarem servam (si de serva malit quispiam, quam de monte accipere) in eadem allegoria et monti respondere posse, et legi quæ ex monte promulgata est: atque his de causis in diversa consilia itum esse ab antiquis, quorum alii Σινᾶ, sed plures Τὸ γάρ Ἀγαρ, e libris sustulerunt: quæ autem nostra et patrum memoria viri magni commentati sunt, tantum abesse ut locum faciant explicatiorem, ut novis etiam obscuritatibus involvant. Qua quidem occasione, ne omnino ἀσύμβολος essem, conjecturam, ut scis, extemporalem in medium attuli, quæ etiam tum visa est ad veritatem proxime accedere. Scilicet e regione verbi Σινᾶ adnotasse olim quempiam enarrationis causa, Σινᾶ ὄρος ἔστιν ἐν τῇ Ἀραβίᾳ, *Sina iste, quem memorat Apostolus, mons Arabiae est*; ea autem verba non multo post, ut sæpe usu venit, de libri margine in orationem ipsam irrepsisse: nam Apostoli quidem ea non

esse, sed παρεμβεβλημένα, ex ipso statim vultu et colore totiusque adeo corporis filo cognosci posse: et proinde me paratum esse ὄβελίζειν hunc locum, nisi quid tibi secus videretur. Cum autem tibi valde placere conjecturam meam præ te ferres: atqui, inquam, ut vera ista sit sive opinio sive adeo suspicio nostra, necesse est illud δὲ quod vocem συστοιχεῖ proxime subsequitur, pro supervacaneo auferatur. Dictum ac factum editionem tuam inspicimus, ibique quatuor ad minimum MSS. libros comperimus conjunctionem istam non agnoscere: quod sane non de nihilo est, neque ulla commode ratio reddi potest cur abfuerit, si verba, de quibus haec quæstio est, nunquam non in codicibus extitissent. Tanta res tam tenui indicio patefacta satis refellit voculas imperitorum aut malevolorum hominum, qui diligentiam istam minutas scripturæ varietates sectantem, tanquam obscuram et sollicitam et nimiam vituperationem adducunt. Quis enim dubitet quin melior multo et apertior fiat sententia, si auctoritate manuscriptorum expungatur δέ tum autem Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ de medio discedant; et totus deinde locus sic legatur: Ἀτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ητις ἐστὶν Ἀγαρ. Τὸ δὲ Ἀγαρ συστοιχεῖ τῇ νῦν Ἱερουσαλήμ, δουλεύει γάρ μετὰ τῶν τέκνων αὐτῆς· hoc est, Agar autem respondet Hierosolymis, serviunt enim cum progenie sua. Γάρ et δὲ locum inter se permutare jussi fide MS. Alexandrini, et aliorum: quinetiam dedita opera Hierosolyma dixi non Ierusalem; ut ex ipsa dictione foret perspicuum, quorsum illud δουλεύει pertineret. Ipsa enim flagitiat sententia ut δουλεύει referatur ad Ἱερουσαλήμ. Quod cum ita sit; cur, amabo, Apostolus tali usus est constructione verborum, qua δουλεύει cum Ἀγαρ necessario convenire videatur? aut quamobrem τὸ Ἀγαρ genere neutro posuit; quasi vero Ἀγαρ materialiter ac pro voce, non pro ancilla, hic usurpetur? Hactenus opinor prospere mihi conjectura processit, ut mons iste Arabiæ omnibus machinis loco movendus esse videatur: sed male vero me habent hi scrupuli, neque aliud habeo quod dicam aut conjectem; præterquam ex quo tempore verba ista de margine in orationis textum adscita sunt, sicuti mox

conjunctionem δὲ quosdam homines intrusisse, ita alia nonnulla mutavisse leviter et ad commentitiam eam sententiam accommodasse. Nam profecto facile animum induco, ut credam hoc modo scripsisse S. Paulum: Τῇ δὲ Ἀγαρ συστοιχεῖ ἡ νῦν Ἱερουσαλήμ, δούλευε γὰρ μετὰ τέκνων αὐτῆς. Ἡ δὲ ἄνω, &c. *Agari autem respondet Ierusalem, servit enim cum liberis suis. Quae vero supra est Ierusalem, libera est, quae mater est omnium nostrum: postea vero adulterina ista sese insinuasse hoc exemplo, Τῇ δὲ Ἀγαρ Σινᾶ ὅπος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ ἡ νῦν Ἱερουσαλήμ.* Cum autem haec oratio, ut cernis, in manifestum solœcismum cadat, simile sane vero est, ne dicam necessarium, verba ista τῇ et ἡ sic brevi a scribis immutatum iri, quemadmodum hodie vulgo feruntur. Quis enim non incuset imperitiam notariorum librariorumque incuriam, ut S. Hieronymi verbis utar, *qui scribunt, non quod inveniunt, sed quod intelligunt; et dum alienos errores emendare nituntur, ostendunt suos?*”]

IV. 31. Lege ἄρα οὖν ἀδελφοὶ οὐκ ἔσμεν παιδίσκης τέκνα ἀλλὰ ἐλευθέρας τῇ ἐλευθερίᾳ ἡ ημᾶς Χριστὸς ἡλευθέρωσεν. Στήκετε οὖν..., vel legendum ἡ ἐλευθερίᾳ, et delendum ἡ. Hier. III. 389: ‘*Nos autem fratres non sumus filii ancillæ sed liberæ, qua libertate donavit Christus.*’ Et sic ad locum.

V. 7. An distinguendum τίς οὐμᾶς ἐνέκοψεν; Legendum μηδενὶ πείθεσθε. Lego ἡ πεισμονὴ ἐκ τοῦ καλοῦντος οὐμᾶς, deleto οὐκ. Vid. Millium. Lucifer 219, ut Vulg.: ‘Currebatis...non obedire;’ mox ‘Qui nemini consenseritis suasio vestra ex deo est, qui vocat vos. Nescitis quia modicum fermentum totam massam corruptit?’ Tertull. *de Præsc. Hær.*: ‘Tam bene currebatis...quis vos impedit?’ non amplius. Cod. F. τῇ ἀληθείᾳ μὴ πείθεσθαι, μηδενὶ πείθεσθαι. Lat.: ‘veritati non obedire. Nemini consenseritis. Persuasio non est ex eo qui vocat vos.’ Hier. ad loc. : Sequitur ‘nemini consenseritis.’ Sed quia nec in Græcis libris nec in his qui in Apostolum commentati sunt hoc scriptum invenimus prætereundum videtur. Ibid. v. 8. In Latinis codicibus invenio ‘persuasio vestra ex

deo est, qui vocavit vos '...Melius igitur et verius sic legitur 'persuasio vestra non est *ex eo* qui vocavit vos.'

*V. 7. *Lege ἐνέκοψε.* Dele τῇ ἀληθείᾳ μὴ πείθεσθαι.

*V. 12. *ἀποκόψουται.* Excerpta Dionis, p. 763, de Elagabalo: ὅτι τὸ αἰδοῖον περιέτεμε καὶ χοιρείων κρεῶν ὡς καὶ καθαρώτερον ἐκ τούτων θρησκεύων ἀπείχετο, ἐβούλευσατο μὲν παντάπασιν αὐτὸν ἀποκόψαι.

*VI. 2. *ἀναπληρώσατε,* 'adimplebitis.' Vulg. et Hier. ad loc. Legebat ἀναπληρώσετε, et sic B. F.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD EPHESIOS.

[ΠΡΟΣ ΕΦΕΣΙΟΥΣ. Cod. B.]

*I. 1. Dele ἐν Ἐφέσῳ. R. B.

I. 1. Xv. Iu. Cod. B. et omnes fere Latini 'Christi Jesu.' Forte τοῖς ἀγίοις κλητοῖς οὐσι καὶ πιστοῖς. Rom. viii. 28.

I. 5. Dubitat Hieron. utrum ἐν ἀγάπῃ sequentibus an præcedentibus jungendum sit.

I. 5. 6. Hier. ad locum. Non scriptum quod in Lat. Codd. habetur 'dilecto filio suo,' sed simpliciter 'dilecto.'

I. 8. ἡς ἐπερίσσευσεν. 'Quam abundare fecit.' Sic vertendum ut 2 Cor. ix. 8, δυνατεῖ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, 'abundare facere in vobis.'

I. 9. Connectit et distinguit Hieron. εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν. Deinde et memorat distinctionem quæ nunc fertur.

I. 9. 'ut notum faceret.' Vulg. Sic Hil. Legebat γνωρίσαι. Sic Codd. F. G.

I. 14. Latinus, inquit Hieron., 'adoptionis.' Sed non habet in Græco *νιοθεσίαν* sed *περιποίησιν*: quam nos 'acquisitionem' vel 'possessionem' possumus dicere. Deceptor est a Codice suo, scripsit enim Latinus 'adeptio.'

I. 16. Agnoscit Hieron. et in Latino et in Græco solœcismum esse. Sed lego, δώῃ νῦν—πεφωτισμένοις. Ille hyperbato durissimo sonat.

II. 4. Hieron. ὁ δὲ Θεός. 'Conjunctio caussalis aut ab indoctis addita scriptoribus, aut ab ipso Paulo, qui erat imperitus sermone, superflue usurpata.'

II. 5. Hilar. p. 403. 'Et cum essemus mortui peccatis vivificavit nos simul cum Christo et coexcitavit et collocavit in cœlestibus.' Delet χάριτί ἐστε σεσωσμένοι, quod sane videtur ex v. 8, ubi repetitur, de margine insertum in textum.

II. 20. ἀκρογωνιάσιν αὐτοῦ Χῦ. Ιῦ. Codd. A, B. ἀκρογωνιάσιν λίθου αὐτοῦ Ιῦ. Χῦ. Cod. F. Videtur αὐτοῦ factum ex λίθου. Lege ergo ἀκρογωνιάσιν λίθου. Χῦ. Ιῦ.

*II. 20. Origen. *Joan.* 184, omittit αὐτοῦ.

III. 1. τούτου χάριν. Hier. notat ἀναταπόδοτον, neque enim dicit, Ego Paulus hoc vel illud feci, sed suspensa manente sententia transgressus ad alia est. De solœcismis et infantia Paulli plura hic habet.

*III. 3. Lege ἐγνωρίσθη. Cf. c. i. 9.

*III. 9. Lege οἰκονομία.

III. 11. 'quam fecit in Christo.' Hieron. refert 'quam' ad *sapientiam* non ad *præfinitionem*.

III. 13. ἐκκακεῖν Codd. F. G. Hieron. ἐκκακεῖν, vel verti potest 'deficiatis' vel 'deficiam,' posterius magis probat.

III. 14. Omittunt τοῦ κυρίου ήμῶν Iū. Xv. Codd. A. B. C., Copt. Ᾱth. Orig. Habent Cod. F. Gr. Lat. et Hieron. in textu. Sed in commentario “non ut in Latinis codicibus additum est ‘domini nostri Jesu Christi,’ sed simpliciter ‘ad patrem’ legendum.” Athanas. I. 428, refert hæc ad Patrem, et sic Arriani apud Socratem, p. 97, et iterum 98, 125.

IV. 1. Forte legendum περιπατήσατε, vel ἀνεχομένοις et σπουδάζοντας.

*IV. 5. ‘Verba commatis hujus, ut et proxime sequentis, in Epistola ad Laodicenos exstisset asserit Epiphanius. At vero Epistolam istam non aliam quidem fuisse quam hanc ipsam ad Ephesios, a Marcione hæretico *ad Laodicenos perperam inscriptam*, notat Tertull. c. *Marcion.* v. 17.’ Millius. Immo recte *ad Laodicenos*.

IV. 6. Verte ‘super omnia, et per omnia, et in omnibus.’ ήμῖν omittunt A. B. C. Hier. ήμῖν habet F, et omnes fere codd. novi. Forte pro ήμῖν legendum ἀμήν, ut ὁ ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

IV. 14. ἐν τῇ κυβείᾳ, Cod. F. ἐν τῇ τικυβίᾳ. Quid si ἐν τῇ τρικυμίᾳ, ut metaphora continuetur? Methodius, p. 80: βαστάσατε τὸν ἄνθρωπον τοῦ Κυρίου ἵνα μὴ καὶ πάλιν ταῖς τρικυμίαις καὶ ταῖς ἀπαταῖς περικλυσθεὶς καταπονταθῇ.

IV. 14. Glossar. Gr. Lat. ‘conventio’ μεθοδεία. } Bis, ter. Quære. Cod. G. μεθοδείαν, ‘remedium.’ Lucifer, 147, ‘in astutia et remedium erroris;’ 148, ‘in astutia ad remedium.’ Vide vi. 11, ubi iterum μεθοδείας, ‘remedia.’ Nota: plerumque convenit Lucifer cum versione Claromontana.

IV. 15. ἀληθείαν δὲ ποιοῦντες. Codd. F. G. Videtur ex Latino ortum. Lucifer. 147: ‘veritatem autem facientes.’ Johan. iii. 21: ὁ δὲ ποιῶν τὴν ἀληθείαν. 1 Johan. i. 6: ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀληθείαν. Gal. iv. 16: ἀλη-

θεύων ὑμῖν, ‘verum dicens vobis.’ Nusquam alibi. Hier. iv. 205: ‘veritatem autem loquentes.’

IV. 18. Hier. ad locum. Multo aliud in Græco quam in Latino. Desperantes quippe ἀπηλπικότες nominantur: ἀπηλγηκότες, ‘indolentes’ sive ‘indolorii.’

*IV. 19. Origen. *Jerem.* 79: τοιοῦτοι εἰσιν οἱ ἀπηλγηκότες καὶ ἑαυτοὺς παραδόντες πάσῃ ἀσελγείᾳ καὶ πάσῃ ἀκαθαρσίᾳ, et 196: ἀρ' ἐκείνον τὸν πορνεύσαντα καὶ μὴ φροντίσαντα καὶ ἀπηλγηκότα ὡς καὶ παραδόντα αὐτὸν τῇ ἀσελγείᾳ.

IV. 19. Cod. F. ἀφηλπικότες. Sic sæpe ἐφ. ἐλπῖδι. Ita apud Gruterum, Helpis cognomen frequentius quam Elpis.

IV. 24. ‘Renovamini et induite vos.’ Legebat ἀνανεῦσθε καὶ ἐνδύσασθε, ut plures Codd. et Chrys.

IV. 29. ‘ad ædificationem fidei.’ Sic Cypr. 67. Edd. et MSS. et Epist. 45. Edd. et MS. Reg. Omnes novi χρείας. Chrys. 193: εἰς οἰκοδομὴν ἐκκλησίας. Cod. F. ἀγαθόν ἐστιν πρὸς οἰκοδομὴν τῆς πίστεως ινὰ δοὶν χάριν. Hieron. ‘ad ædificationem opportunitatis’ Latinus propter euphoniam mutavit, et posuit ‘ad ædificationem fidei.’ Pelag. ap. Hier. v. 23, ‘fidei.’ Euthal. πίστεως.

IV. 31. Cod. A. ἀρθήτων. An pro ἀρθήτωσαν, ‘tol-
lantur?’

V. 3. πλεονεξία, hic non est ‘avaritia,’ sed ut alibi ‘concupiscentia,’ ‘adulterium,’ et sic πλεονεκτής versu 5. Sed vid. Salmas. *de Fæn. Trapez.* p. 151.

V. 5. Cyprian. *Epist.* 55. Hoc enim scitote intelligentes—quod est *idololatreia*. ιστε, Codd. A. B. F. Hier. ‘quod est *idolis serviens*’

V. 14. Hier. Quidam in Ecclesia concionator pro ἐπιφαύσει, id est, 'orietur' legebat ἐπιφαύσει, id est 'continget te Christus, &c.'

V. 22. Hier. 'Hoc quod in Latinis exemplaribus additum est, subditæ sint, in Græco non habetur, sed ἀπὸ κοινοῦ subauditur.' Additum credo ὑποτασσέσθωσαν quia initium erat ἀναγνώσματος.

V. 26. Quid est ἐν ρήματι? Cod. F. ρίματι. Forte legendum ρύματι. ἐν ρηματι. Methodius in convivio X. virginum.

*V. 27. Forte delendum τὴν ἐκκλησίαν.

V. 30. Sic Chrys. III. p. 215. Sed forte legendum ὅτι μέλος ἔστι, de uxore, vel μέλη εἰσι vel etiam ἔσμεν, de viro et uxore: τοῦ σώματος αὐτοῦ, καὶ τῆς σαρκὸς αὐτῆς, καὶ τῶν ὄστέων αὐτῶν. Sequentia hoc postulant.

*V. 30. Origen. *Joan.* 189: τῆς ἐκκλησίας σώματος αὐτοῦ (Χριστοῦ) λεγομένης εἶναι ὡς καὶ ἡμᾶς μέλη τοῦ σώματος αὐτοῦ παρὰ τῷ ἀποστόλῳ ὄνομάζεσθαι. Nihil amplius.

V. 31. Hier. 'Non iisdem verbis, ut in Genesi est, Apostolus utitur. Pro ἔνεκεν τούτον posuit ἀντὶ τούτου: pro "patre suo" et "matre sua," pronomina abstulit, et quod in medio dicitur, "et adhærebit uxori suæ" penitus prætermisit.'

*V. 32. Origen. *Matth.* 497, explicat: τὸ γὰρ μυστήριον τοῦτο μέγα ἔστιν, καὶ ὡς Παῦλος λέγει, εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν ἀναφερόμενον.

VI. 4. ἐντρέφετε. Forte ἐντρέπετε corrigendum.

VI. 9. Cod. F. ὅτι καὶ αὐτῶν ὑμῶν. Lat. ut ed. Placet. Verte 'et vestrum ipsorum Dominus.' Col. iv. 1: εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

VI. 11. Lucifer, 317: 'adversus remedia diaboli.' Sic et alibi μεθοδεία, 'remedium.' Eph. iv. 14.

VI. 12. *νμῖν.* A. F. Gr. Lat. Syr. Æth. Quære an
vobis?

VI. 13. Cod. A. *κατεργασμένοι.* Lego Lat. 'Et
omnibus perfectis stare.' Participium, ut solet, ablativo
absolute positum. Forte legendum *ἀντιστῆναι*—*καὶ ἀπαν-*
τᾶν.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD PHILIPPENSES.

[ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ. Cod. B.]

I. 8. *χάριτος*, ‘gaudii mei.’ Legebat *χαρᾶς*.

I. 23. Tertull. *de Patientia*: ‘Cupio recipi jam, et esse cum Christo, quanto melius.’ Credo πόσῳ, ut Codd. D. F. Lego et distinguo ex Codd. D et F. Συνέχομαι δέ, ἐκ τῶν δύο τὴν ἐπιθυμίαν ἔχων τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι πολλῷ μᾶλλον κρείσσον, τὸ δὲ ἐπίμενεν ἐν τῇ σαρκὶ ἀναγκαιότερον δί’ ὑμᾶς. Pseudo-Hieron. II. App. 534. In Græco non habet ‘dissolvi,’ sed ‘reverti.’ Sic Gloss. Gr. Lat. ‘redit.’ ‘ἀνακάμπτει, ὑποστρέφει, ἀναλύει.’

I. 26. *καύχημα*, ‘gratulatio.’ Cod. F. ‘gratulatio.’ Sic 2 Cor. vii. 14, εἴ τι κεκαύχημαι. MS. M. ‘gloriatus’.

I. 27. τὰ περὶ ὑμῶν, ‘audiam de vobis.’ Sic Cod. D. Lat. Sic ii. 20, τὰ περὶ ὑμῶν μεριμνήσει, ‘pro vobis sollicitus sit.’

*I. 29. N. B. Origen. *Joan.* 324: ‘Οτι ἀπὸ Θεοῦ ὑμῖν ἔχαρισθη οὐ μόνον τὸ εἰς Χριστὸν πιστεύειν, &c.

II. 9. Codd. F. G. ἔχαρισατο αὐτῷ ὄνομα εἰς τὸ ὑπὲρ πᾶν ἵνομα, cuius lectionis vestigium est in vetere scriptore

apud Cypr. p. 24, 'ad hoc ut sit.' Sed Paullus, ni fallor, scripsit ἔχαρισατο αὐτῷ, ὄνομα θεῖς τὸ ὑπέρ πᾶν ὄνομα.

II. 11. Κύριος Ἰησοῦς. Dele Χριστὸς, ut Patres Latini. Cod. F. Lat. 'Jesus Christus.' N. B. ἀνάθεμα Ἰησοῦς, 1 Cor. xii. 3. *Placet*, deleto Χριστός.

II. 13. Cyprian. 68: 'Omnia autem cum dilectione (quidam Codd. 'delectatione') facite, sine murmurationibus.' Videlur distinxisse ὑπέρ τῆς εὐδοκίας πάντα ποιεῖτε (sed MS. Reg. 4to. omittit 'cum dilectione').

*II. 21. Lege w. χv.

*II. 30. Lege παραβολευσάμενος.

II. 30. Cod. D. παραβολευσάμενος, 'et parabolatus est,' non 'parabolanus.' Vid. Salmas. *de Modo Usurarum*, p. 198.

III. 1. Forte ἐμοὶ μὲν οὐν ὄκνηρόν, vel deleto οὐκ οἰκ. N. B. ἀσφαλές, 'necessarium.' An ἔξαναγκές?

III. 6. An τὸ ζῆλος, ut τὸ πλοῦτος? Sic utitur Clem. Rom. Ep. 1 ad Cor.

III. 16. Galat. vi. 16.

IV. 1. Cod. F. καὶ οὔτως στήκετε. Forte legendum ναὶ οὔτως στήκετε, ut v. 3. Codd. A. F. ναὶ ἐρωτῶ, et Euthalius, et Lectionarius Cottonianus.

*IV. 6. Θεοῦ. Sic Origen (*Joan.* 45; *Martyr.* 165) de Filio loquens qui εἰρήνη dicitur, παρὰ τὸ ἔχειν τὴν εἰρήνην τοῦ Θεοῦ.

IV. 7. εἰρήνη Xv. Sic Cod. A. solus. Ita Cod. Lat. S. 'pax Christi.' Vide Coloss. iii. 15, ubi εἰρήνη θῦ. Cod. A. iterum χv. An mutatum in θῦ, quia sequitur εν χω. Iv?

IV. 8. 'quæcunque sancta.' An legebat ἄγια, an ut Gloss. Philox. 'Sanctum ἄγνον—ἄγιον?' An corrigendum 'casta'? ut alibi 'sanctificat' pro 'castificat.'

IV. 10. *ἐφ’ ὁ*, ‘sicut,’ ut *πρὸς ὅ*, ‘prout.’ Vide 2 Cor. v. 10.

IV. 12. *ἐμυῆθην*, ‘institutus sum.’ An initiatus?

IV. 16. Codd. A et D. *δις τὴν χρείαν*, omissio *εἰς*. Cod. F. *καὶ δεὶς εἰς τὴν...* in usum. Ita Cod. B. Omissum propter *εἰς*, *εἰς*.

IV. 18. *παρ’ Ἐπαφροδίτου* omitt. A. Videtur notula sumpta ex ii. 25: ‘Ἐπαφρόδίτου τὸν ὑμῶν Ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου. Cyprian. 153: ‘recipiens de Epaphroditō ea quae a vobis missa sunt.’ Sed in Cod. MS. Regio. pro *ab Epaphroditō* lacuna vacua est. Cod. F. *παρ’ Ἐπαφροδίτου* τὰ *παρ’ ὑμῶν πεμφθέντα*.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD COLOSSENSES.

I. 9. ‘impleamini agnitionem.’ Sic ‘adimpleor’ cum accusativo, Eph. i. 23.

I. 12. $\tau\bar{\omega}$ πατρί. Latini omnes, ‘Deo Patri.’ Immo 2 MSS. Lovan. ‘agentes Patri.’ An legendum $\overline{\Theta\bar{\omega}}$ πατρί? Cod. F. Θῶ τῷ πατρὶ τῷ καλέσαντι ἡμᾶς, ‘Deo patri qui vocavit nos in partem.’ Athanas. 223: τῷ Θεῷ καὶ πατρὶ.

*I. 14. Forte Cod. A. addit *καὶ*, nam $\sigma\iota\omega\tau$ - abscissa sunt.

II. 2. $\sigma\nu\mu\beta\iota\beta\alpha\sigma\theta'\epsilon\nu\tau\epsilon\varsigma$. Vide iii. 16. Hilar. 1025: ‘Instituti in dilectione... in agnitionem sacramenti Dei Christi, in quo sunt,’ &c. Ibi fuse enarrat, ‘*Dei Christi*,’ ‘*omnes thesauri*.’ Cod. B. $\tau\omega\hat{\nu}$ μνστηρίου $\tau\omega\hat{\nu}$ Θεοῦ *Χριστοῦ*. Cætera desunt.

*II. 2. Recte $\sigma\nu\mu\beta\iota\beta\alpha\sigma\theta'\epsilon\nu\tau\epsilon\varsigma$. Vid. Cod. C.

*II. 3. $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$. Omittit Origen. *Matth.* p. 209, 398. 453. *Jerem.* 99, ubi Hieron. ‘In quo *sunt thesauri sapientiae*,’ &c.

II. 7. ἐν αὐτῇ. Sic. iv. 2, γρηγοροῦντες ἐν αὐτῇ, i.e. προσευχῇ. Sic Cyr. Hier. p. 51.

II. 8. {οἱ συλαγωγῶν.} An legit ψυχαγωγῶν? Apposite Origenes, *Philoc.* p. 66, ex quarto tomo *Johannis*, ed. Huet. p. 86: ἵστως γάρ εἰ κάλλος καὶ περιβολὴν φράσεως ὡς τὰ παρ' Ἑλλησι θαυμαζόμενα εἶχεν ἡ γραφὴ, ὑπενοήσεν ἄν τις οὐ τὴν ἀληθείαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν τῶν ἐμφαινομένων ἀκολουθίαν καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγηκέναι τοὺς ἀκροωμένους καὶ ἡπατηκὸς αὐτοὺς προσειληφέναι.

II. 10. ὁ ἔστιν ἡ κεφαλὴ. Codd. B. F. An ex Latino 'quod est caput'?

*II. 15. "Exutus carnem," Syr. Novatian. *de Trin.* c. 16. Augustin. Hilar." Millius. Legebant τὰς σάρκας.

*II. 18. Forte θέλγων.

*III. 4. Lege νῦμῶν.

III. 5. An πόθος? ut πλοῦτος, ζῆλος, ἔλεος. Sed 1 Thess. iv. 5, ἐν πάθει ἐπιθυμίας. Iren. 416, πάθος, 'passionem.'

III. 10. αὐτοῦ τοῦ κτίσαντος, Cod. F. Ex Latino ortum.

III. 14. ὁ ἔστιν συνδεσμὸς τῆς ἐνότητος, Cod. F. Recte ἐνότητος. N simile est ΛΙ ΤΕΛΙΟΤΗΤΟΣ.

III. 15. βραβεύετω. An legendum θριαμβεύετω? vel γαυριάτω, 'exultet'? βραβεύετω hic, et καταβραβεύετω ii. 18. Neutrūm alibi. N. B. Cod. F. hic βραβεύετω (sic), et ii. 18, καταβραβεύετω (sic).

*III. 15. Vid. Phil. iv. 7.

III. 21. Forte legendum, 'ut non pusillanimi fiant.'

IV. 8. 'Cognoscatis quæ circa nos sunt.' Eadem
verba, Eph. vi. 21.

*IV. 8. Lege γνῶτε—ιγνῶν.

IV. 17. Forte fuit olim πρὸς Λαοδικέας.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD THESSALONICENSES PRIMAM.

I. 7. ‘forma.’ Vid. 1 Pet. v. 3.

*I. 9. Lege *ὑμῶν*. Ibid. *lege ἔχομεν*.

I. 10. *ῥυόμενον*, ‘qui eripuit.’ Lege ‘qui eripit.’ Sic
ii. 11, 13, *τοῖς πιστεύοντιν*, ‘qui credidistis.’

*I. 10. Lege *ἐκ τῶν νεκρῶν*.

*II. 2. Dele *καὶ*.

*II. 3. Forte *εἰς* *αν. ἀρεσκίας*¹.

*II. 4. Forte *ἐλαλοῦμεν*.

II. 7. *ηπιοι*, ‘parvuli.’ Legebat *νήπιοι*, ut Codd.
aliquot. Gloss. Vet. *νήπιος*, ‘parvulus,’ ‘infans.’ Quære
ηπιοι an in V. aut N. Test.?

*II. 7. *νήπιοι*. Origen. *Matth.* 375: ὁ ἀπόστολος—
ἐγένετο *νήπιος* καὶ *παραπλήσιος τρόφῳ θαλπούσῃ τὸ
έαυτῆς παιδίον*, καὶ *λαλούσῃ λόγους ὡς παιδίον διὰ τὸ
παιδίον*.

[i. e. *ἀνθρωπαρεσκίας*, **ΑΝΑΡΕΣΚΙΑΣ, ΑΚΑΘΑΡΣΙΑΣ.** ED.]

*II. 8. **Forte ἡνδοκοῦμεν.**

*II. 10. Cod. F. *πρός.* **Forte erat πρ. ὡς.** (ΠΡΩC. i.e. πατὴρ ὡς).

II. 12. *καὶ μαρτυρούμενοι,* Cod. F. **Passivum est.**

*II. 12. **Lege καλέσαντος.**

*II. 15. **Recte ἡμᾶς.**

III. 3 *σταίνεσθαι,* ‘moveatur.’ **Legebat σεύεσθαι** pro *στένεσθαι,* vel *στείεσθαι.* **Vide Hesych. στάν.**

*III. 3. **Forte σταλεύεσθαι,** vel *σεύεσθαι.* **Lat.** ‘moveatur.’

*IV. 3. **Forte ὁ ἀγνισμός.**

*IV. 4. **Lege ἀγνισμῷ.**

IV. 4. *εἰδέναι ἔκαστον.* *ἔνα ἔκαστον,* Cod. B. *ἔνα ab-sorptum ab -έναι.*

IV. 5. *ἐν πάθει καὶ ἐπιθυμίᾳ,* Cod F. **Forte legendum, ut alibi, πάθει ἀτμίᾳ.**

*IV. 7. **Lege ἀγνισμῷ.**

*IV. 8. **Lege ὑμᾶς.**

IV. 9. *Si ἔχετε, tum oportet γράφεσθαι, non γράφειν,* ut c. v. 1.

IV. 11. ‘et honeste,’ Cod. F. Lat. **Lego ‘ut honeste.’**

*IV. 13. **Lege θέλομεν.**

*IV. 16. **Lege πρῶτοι.**

IV. 16. *νεκροὶ ἐν Χριστῷ,* ‘mortui qui in Christo sunt.’ **Videtur leguisse οἱ νεκροὶ οἱ ἐν Χριστῷ,** vel sic accepit quasi ordo esset, *οἱ ἐν Χριστῷ νεκροὶ,* quomodo enarrat Origen. *Joan.* 317. **Tertull.** ‘et mortui in Christo primi resurgent.’

V. 3. Cod. F. ὡσπερ ἡ ὠδῖνες ἐν γαστρὶ ἔχοντη.
 Lego ὡσπέρει ὠδῖνες ἐν γαστρὶ ἔχοντη. Ex illo ἡ lectio
 interpolata est.

V. 4. Codd. A. B. ὡς κλέπτας καταλάβῃ. Videtur
 recte. Cod. F. ἵνα ὑμᾶς ἡ ἡμέρα ἐκείνη ὡς κλέπτας κατα-
 λάβοι. Sed potest ἡ ἡμέρα verti 'dies illa'?

V. 18. θέλημα...θεοῦ. Aliquid abscissum in Cod. A.
 Credo, fuit τοῦ θεοῦ. Et ordo, θεοῦ εἰς ὑμᾶς ἐν Χριστῷ
 Ἰησοῦ.

*V. 23. Origen. *Matth.* 306, 340, omittit τῆς εἰρήνης.
 MS. Trin. omittit ἡμῶν. Sic Vet. Interp. 'Deus autem
 sanctificet nos ad perfectum' (sine 'pacis'). Sed habet
 'nostri.'

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD THESSALONICENSES SECUNDAM.

I. 9. Irenæus, 348: 'Qui etiam pœnas pendent interitūs æternas.' Ibid. 362: 'dabunt interitās æternas.' Legebat ὀλέθρου αἰώνιον. αἰώνιον retulit ad δίκην.

*I. 10. Lege πιστεύσασιν.

II. 1. ἐπ' αὐτῆς. Ut ad adventum, non Christum referatur. Hippol. *de Antichristo*, c. 63.

II. 4. Irenæus, 209: 'Super omne quod dicitur,' et 438. Hier. iv. 209: 'Supra omne quod dicitur deus.' An legebant πᾶν τὸ λεγόμενον θεόν?

*II. 4. Lege ἐπὶ πᾶν τὸ λεγόμενον. Sed vide Origen. *Joan.* p. 297.

*II. 7. Forte ἐνεργεῖ τὸ τῆς.

*II. 8. Lege ἀνελεῖ.

*II. 8. Cod. A. ἐπιφανίω. Forte τὴν ἐπιφανεῖαν. Sed vide Origen. *Joan.* p. 297.

II. 8. Origen. *Joan. 53*: Καθοπλισάμενος ὁ λόγος κατὰ τοῦ ψεύδοντος ἀναλοὶ αὐτὸ τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργεῖ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, et τοχ τὶ γάρ ἔστι τὸ ἀναλούμενον τῷ πνεύματι, et 297, ἀναλοὶ et καταργεῖ.

*II. 11. Lege πέμπει.

III. 3. Lego στηρίζει ημᾶς.

*III. 4. Lege παραγγέλλομεν ut v. 10.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD TIMOTHEUM PRIMAM.

I. 4. *οἰκοδομίαν*. Omnes Græci *οἰκονομίαν*. Cod. D. *οἰκοδομήν*. Victorinus Afer. (Mill. p. 74) ‘rationem dei.’ Orig. *Matth.* 431: ἔστω γάρ πεπραγματεῦσθαι τοὺς εὐαγγελιστὰς εἰς οἰκοδομὴν τὴν περὶ τοῦ Ἰησοῦ τοῖς ἐντευξομένοις αὐτῶν τῇ γραφῇ. Vide *Rom. xiv. 19*. Syr. ‘aedificationem.’ Copt. ‘dispensatio.’ Cod. F. *οἰκονομίαν* Θεοῦ ἐν πίστει. Sic G. Sed Lat. ‘aedificationem Christi quæ est in fide.’

I. 4. *ἐκζητήσεις*. Cod. A. unus Westenius. Cod. F. ut ed. Tertull. *in Marcionem*: ‘Et ibitur in illas indeterminabiles quæstiones quas Apostolus non amat.’ An legit ἀπεράντους? Id. *de Præscript. Hær.*: ‘Hinc illæ fabulæ et genealogiæ interminabiles, et quæstiones infructuosæ, et sermones serpentes velut cancer.’ Id. *adv. Valentini-anos*: ‘fabulas et genealogias indeterminatas.’ Id. *de Animâ*: ‘Infinitas enim quæstiones Apostolus prohibet.’

*I. 13. Cod. A. *τὸν πρότερον—με.* Sic *Epigramma τόν με.*

I. 17. *σοφῷ* delent Codd. A. F. Copt. Syr. Cod. F. ἀφθάρτῳ, ἀοράτῳ, ἀθανάτῳ. Sed Lat. ut ed. Cod. D. *pro*

ἀφθάρτῳ a manu primâ ἀθανάτῳ. Vid. Millium. Rom. i. 23, ἀφθάρτου Θεοῦ, ‘incorruptibilis dei.’ Euseb. *cont. Marcellum*, p. 141: ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, omisso σοφῷ.

*II. 6. Forte legendum τὸ μυστήριον.

II. 7. Pro εἰς ὃ ἐτέθην Cod. A. ὃ ἐπιστεύθην. εἰς excidit ob præcedens *ἰδίους*. Inde ex interpolatione ἐπιστεύθην. *Vulgat. corrigendum -rint.

III. 1. Cod. D. ἀνθρώπινος ὁ λόγος. Lat. ‘humanus sermo.’ Vide *Salmasium, de Fæn. Trap.* p. 412.

*III. 6. πτῶμα. Origen. *Matth.* 280.

III. 10. Cod. F. ἀνεγκλήτοιον ἔχοντες. Factum ex Latino, ‘nullum crimen habentes.’

*III. 15. Origen. *Joan.* 171: ποτὲ γάρ ἐν τῇ ὄνομα-ζομένῃ ἐκκλησίᾳ ἦτις ἐστὶν οἶκος Θεοῦ ζῶντος, στῦλος καὶ ἐδραίωμα τῆς ἀληθείας. *Cels.* 253: καὶ εἰς τὸν οἶκον τοῦ Θεοῦ ὃς ἐστιν ἐκκλησίᾳ Θεοῦ ζῶντος στῦλος καὶ ἐδραίωμα τῆς ἀληθείας.

III. 16. Pro Θεὸς Copt. ‘qui,’ ὃς, Syr. *Aeth.* ‘quod,’ ὃ, Cod. F. ὃς. Hilar. 1087: ‘Et quidem confessione omnium—quod manifestum visum est angelis, prædicatum est gentibus.’ Cyprianus, p. 35, omittit hunc locum probaturus Christum esse deum. Cyrill. *Hier.* nusquam citat. Σχόλια Photii MSS. (*Bib. Pub. Cant.*) ad loc. ὁ ἐν ἀγίοις Κύριλλος ἐν τῷ ιβ κεφαλαίῳ τῶν σχολίων φησίν. ὃς ἐφανερώθη ἐν σαρκὶ. Athanas. p. 706, Θεὸς ἐφανερώθη, sed locus iste deficit in MSS. neque usquam alibi ab Athanasio citatur. Sed Pseudath. 33, Θεὸς, ubi vide notas.

*III. 16. Forte μυστήριον ὁ Χριστός ἐθανατώθη ἐν σαρκὶ—ἐν πνεύματι, ὥφθη ἀποστόλοις. Vide Col. i. 27, μυστήριον ὃ ἐστιν Χριστὸς ἐν ὑμῖν. 1 Pet. iii. 18, Χριστὸς θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι. Act. i. 3, ὅπτανό-

μενος αὐτοῖς (ἀποστόλοις). 1 Cor. xv. 6, 7, ἀφθη ἀποστόλοις, ἀφθη ἀδελφοῖς.

IV. 1. πνεύμασι πλάνης. Sic multi Codd. etsi A. C. F. πλάνοις, Syr. Copt. Σθ. 1 Joh. iv. 6, πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. Hilar. 1038: 'Spiritibus seductoribus.' Mox oblique 'seducentium spirituum—hypocrisi mendaciloquiorum,' et obliquely 'falsiloquiae.' Lege ψευδολογιῶν.

IV. 3. An legendum κωλυόντων γαμεῖν, κελευόντων ἀπέχεσθαι?

IV. 6. Lego 'innutritus.' Cod. F. Lat. 'enutritus.'

*IV. 8. Forte legendum η δ εἰς εὐσεβίαν. Cod. A. εὐσεβ. post rasuram et laxe.

IV. 10. Pro ὀνειδιζόμεθα, ἀγωνιζόμεθα, Codd. A. C. F. Sic Coloss. i. 29, εἰς ὅ καὶ κοπιῶ ἀγωνιζόμενος.

*IV. 10. Recte ἀγωνιζόμεθα.

*VI. 3. προσέρχεται ὑγιαίνοντι λόγοις. Lege προσέχεται vel προσέχει.

VI. 5. διαπαρατριβαὶ, Codd. A. F. alii. Vide Pearsonum in *Ignatianis*, c. xiv.

VI. 5. ἀπεστραμμένων (ἀπὸ) τῆς ἀληθείας. Cod. D. *Vera lectio*. Lucifer. 214: 'a veritate destitutorum.' Tit. i. 14, ἀποστρεφομένων τὴν ἀληθείαν. Vide Hebr. xii. 25.

*VI. 9. Lege ἀνονήτους. Vulg. 'inutilia.'

VI. 11. Codd. A. F. πραῦπαθείαν, et Copt. qui vertit 'mansuetudinem in humilitate.' Hesych. πραῦπαθείαν, πραότητα, et sic Photius (MS.). Ignat. *Ep. ad Trall.* c. 8, ὑμεῖς οὖν πραῦπάθειαν ἀναλαβόντες ἀνακτίσασθε ἔαντούς ἐν πίστει, ubi interpolatæ ἀναλαβόντες πραότητα.

VI. 13. Cod. F. *παραγγέλλων ἐνώπιον τοῦ Θεοῦ*, ut ad Timothei confessionem referatur. (Sed Lat. ut editum.)
Vera lectio. Sed quære de *παραγγέλλων*.

VI. 19. *Θεμέλιον.* Emendat amicus quidam¹ *κειμήλιον.*

VI. 20. *καινοφωνίας*, Cod. F., *κενοφωνίας*, Cod. A. *αι* *ε* passim permutant A. et F. Codd. Hilar. p. 1251. Lucifer. 214: 'profanas vocum novitates.'

¹ Alibi legimus, 'Emendat Ds. Crow *κειμήλιον.*' ED.

NOTÆ IN EPISTOLAM BEATI PAULI APOST. AD TIMOTHEUM SECUNDAM.

*I. 12. *πέπεισμαι ὅτι δυνατός ἐστὶ τὴν παρακαταθήκην μου φυλάξαι.* Lege δυνατός ἐση.

II. 3. *συγκακοπάθησον,* Codd. A. C. D. F. Copt. Quære an 'conlabora'?

II. 4. 'ut ei placeat qui se probavit,' i.e. qui delectum egit *τῷ στρατολογήσαντι.* Sic Cypr. MSS. Vide fuse Gronov. *Observ.* III. p. 663.

II. 10. *αιωνίον, 'æternâ.'* Codd. D. F. Copt. Syr. F. Lat. 'cælesti.' Vulgatus legebat *oūravíou* ut et *Æth.*

II. 25. A. ut ed., sed C. *ἀντιδιαθεμένους.* F. *ἀντικειμένους.* N. B. *ἀντιδιατίθεμαι* non alibi exstat in S. S. Non habet in Thesauro R. Stephanus. 'Resisto' in Vulgato est *ἀνθίσταμαι, ἀντικαθίσταμαι, ἀντιτάσσομαι.* N. B. *μήποτε, 'nequando.'* Immo 'Si quando,' 'si forte.'

III. 8. 'Ιαμβρῆς, A. C. Μαμβρῆς, F. Lucifer. 328: 'Jannes et Mambres.' Maximus Taurinensis, p. 20. Archelaus, p. 81. 'Ιαννῆς et 'Ιαμβρῆς Αἰγύπτιοι ιερογραμματεῖς apud Numerium, Euseb. *Præp.* p. 411. Epiphan. 679. Hebræi etiam et Jambres et Mambres scribunt. Vide Surrenhusium in *Concil. Scrip.* p. 590.

III. 16. P. Simon, *Histoire Critique*, Vol. 1. p. 277: “On a montre ailleurs qu'il y avoit dans l'ancient Vulgate ‘inspirata et utilis’” (Intelligit, credo, versionem MS^{ti}. Claramontani). Hilar. 1251: ‘omnis scriptura divinitus inspirata utilis est.’ Et Rufinus in *Symb. Apostol.* Tertull. *de Cultu Fæminarum.*: ‘Et legimus omnem Scripturam ædificationi habilem divinitus inspirari.’

*III. 16. Origen. *Jos.* p. 28: ἀλλὰ γενηθήτω ἡμῖν κατὰ τὴν πίστιν ἡμῶν, ἦν καὶ πιστεύομεν ὅτι Πᾶσα γραφὴ θεόπνευστος οὖσα ὀφέλιμός ἐστι. τὸ γὰρ ἐν τῶν δύο δεῖ σε παραδέξασθαι ἐπὶ τούτων τῶν γραφῶν, ἡ ὅτι οὐκ εἰσὶν ὀφέλιμοι θεόπνευστοι ἐπεὶ οὐκ εἰσὶν ὀφέλιμοι· ὡς ὑπολάμβανοι ἀν ὁ ἀπιστος· ἡ ὡς πίστος παραδέξασθαι ὅτι ἐπεὶ εἰσὶν ὀφέλιμοι θεόπνευστοι εἰσιν.

IV. 3. ἀνέξονται. Forte legendum ἀνθέξονται. Vide Pricæum ad *Tit.* 1. 9.

IV. 5. Cod. A. κακοπάθησον, ὡς καλὸς στρατιώτης Χῦ Ιῦ. Ex cap. ii. 3. Sed omittunt C. Copt. Syr. ΑEth.

IV. 10. Epiphan. 433: Κρίσκης, φησὶ Παῦλος, ἐν τῇ Γαλλίᾳ· οὐ γὰρ ἐν τῇ Χαλατίᾳ ὡς τινες πλανηθέντες νομίζουσιν ἀλλ’ ἐν τῇ Γαλλίᾳ. Euseb. *Hist.* 91, ubi vide Valentium. Κρίσκης ἐπὶ τὰς Γαλλίας στειλάμενος. Irenæus, 235, ‘Galatiam.’

IV. 19. Ἀκύλαν, Λέκτραν τὴν γυναικα αὐτοῦ, καὶ Σιμαίαν, καὶ Ζήνωνα, τοὺς νίοὺς αὐτοῦ, καὶ τὸν Ὄνησιφόρον. Euthal.

NOTÆ IN EPISTOLAM BEATI PAULI
APOSTOLI AD TITUM.

I. 3. *τοῦ σωτῆρος ημῶν θεοῦ*. Lege *τοῦ πατρὸς ημῶν θεοῦ*—*προς* pro *σπος*. Sic Rom. i. 7: *ἀπὸ θεοῦ πατρὸς ημῶν*, et passim.

I. 11. *ἐπιστομίζειν*, 'quibus frænum injiciendum.' Sic recte vertit Pricæus ad locum, 'Whome it's necessary to curb, to bridle.'

I. 15. { μεμιαμένοις A. } Sequitur μεμίανται: sed a μεμιάσματι esset μεμιάσται.

II. 5. Cod. D. Lat. 'subditæ viris suis.' Quanquam
Græc. τοῖς ἴδιοις ἀνδράσιν.

*II. 5. οἰκουρούς. Meretricem Chaldaei vocant נָפָרָא בָּרָא, ut Græci τὰς ἔταιρας, φοιτάδας. Schol. *Apollon.* iv. 55.

II. 7. Cod. C. ἀφθορίαν, ἀγνείαν. Quæ interpretatione
est τοῦ ἀφθορίαν.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD PHILEMONEM.

9. *Lego πρεσβευτῆς*, ‘legatus,’ ut Eph. vi. 20: *ὑπέρ οὐ πρεσβεύω ἐν ἀλύσει.* Certa emendatio, et 2 Cor. v. 20: *ὑπέρ Χριστοῦ πρεσβεύομεν.* Paulus martyrio Stephani erat *neanias*, i.e. anno *Ærae Christi* 35. At Epistola hæc scripta anno 62. Ergo quomodo *πρεσβύτης*? Porro etiam legendum *ὡς πάλαι πρεσβεύτης νῦν δέ.*

16. *Pricæus corrigit ὑπέρ δούλου.* Ex Vulgato. Sed MSS. plures, ‘*plus*,’ et Copt. Syr.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD HEBRÆOS.

[Ἐπιφαν. γέο. καὶ πρῶτον μὲν τὴν ἐπιστολὴν ταῦτην τὴν πρὸς Ἑβραίους φημὶ ἀπωθοῦνται οἱ Ἀρειανοὶ φόσει (id est, omnino) αὐτὴν ἀναρρώντες ἀπὸ τοῦ ἀποστόλου καὶ λέγοντες μὴ εἶναι αὐτοῦ.]

II. 3. N. B. ὑπὸ τῶν ἀποστόλων. Ergo posterior est Epistola ætate Apostolorum. Paulus vero non ἐξ ἀνθρώπου neque ex auditu sed ἐξ ἀποκαλύψεως. Vid. Gal. i. 1, et xi. 12.

II. 13. Dele καὶ πάλιν et scribe καὶ ἔσομαι πεποιθώς ἐπ' αὐτῷ, οἶδον ἐγώ καὶ τὰ παιδία ἡ μοι ἔδωκεν ὁ Θεός. Sic prorsus extant apud τοὺς ὄ. Esai. viii. 17, 18.

II. 17. ταῖς ἀμαρτίαις. Sic clare Cod. A. Recte: id est, ἰλάσκεσθαι τὸν θεὸν ταῖς ἀμαρτίαις τοῦ λαοῦ: ut Luc. ἰλάσθητί μοι ἀμαρτωλῷ. Quære apud τοὺς ὄ. Sic Syrus. Athanas. i. 476: alii MSS. ταῖς ἀμαρτίαις, alii τὰς ἀμαρτίας.

III. 3. Cod. M. 'quantum' et 'domo,' unde lego 'in quantum.' Sic καθόστορ, 'quantum' pro 'in quantum,' vii. 20, ut vii. 22: κατὰ τοσοῦτον, 'in tantum.' MSS. Gall. 'quanto.'

III. 6. 'domu sua.' Sax. MSS. et alii. Unde 'domum suam' legendum.

III. 6. Cod. B. omitt. *μέχρι τέλους βεβαλαν*. Vid v. 14, unde petitum videtur.

III. 12. *ἐν τῷ ἀποστῆναι*, 'discedendo.' Sic viii. 13 : *ἐν τῷ λέγειν*, 'dicendo.' Lucifer. 208, 'discedendo a deo vivente.'

III. 17. Cod. A. *ἀπειθήσασιν*. Error ex v. sequenti.

IV. 2. Vide Erasmus. Videtur legendum 'non admixtus fide in his qui audierunt.'

IV. 12. Lucifer. 210, 'acutissimo,' accepit *διστομὸν* non *δίστομον*.

V. 12. Origen. *Matth.* 464, *διδάσκεσθαι*. Vet. Interpres Origenis, p. 114. Cum deberent esse magistri secundum tempus iterum opus habent *doceri* qualia sunt elementa principii eloquiorum Dei.

*VI. 4, 5, 6. Origen. *Jerem.* 131, *ἐν* inserit. Hieron. Origenis Interpres, 'gustaverunt *nihilominus* bonum Dei verbum ... *renovari* ... crucifigentes *in* semetipsis.' Sed Origen. *Joan.* 298, 349, 359, omisso *ἐν*.

VI. 13. *η μὴν*, 'nisi.' Codd. A. B. C. D. *εἰ μὴν* ut sæpe *εἰ* pro *η* et vicissim. Noster legebat *εἰ μὴ*.

VII. 4. 'præcipuis,' forte "prosiciis." Gloss. Vetus, 'prosiciæ,' 'ἀκροθίνια.'

VII. 6. *τὸν* omittunt B. C. Habet A. contra morem in hoc capite. Et quid est *ἐξ αὐτῶν*? Vulg. 'in eis,' quia nesciret verbum verbo vertere. Forte legendum, 'Ο δὲ μὴ γενεαλογούμενος, αὐτὸν δεδεκάτωκε τὸν Ἀβραάμ, 'ipsum Abraham.'

VII. 16. *ἔτερος*, ὁς. Fortasse delendum ὁς, 'qui.'

VII. 20. *καθόσον*, 'in tantum.' iii. 20.

IX. 10. Si legis *καὶ δικαιώμασι*, num legendum *ἐπικειμέναι*? ut Cod. L. Wetstenii. Cod. A. delet *καὶ* et legit *δικαιώματα*. Sic Copt. Syr. Cod. B. *καὶ δικαιώματα*.

IX. 24. Omnes MSS. Lat. 'in manufactis sanctis...exemplaria,' forte 'exemplari.'

X. 27. Codex Zacagnii ἐσθίειν μέλλον τούς. Recte: quippe ζῆλος neutrum est, ut Clem. *ad Cor.*

XI. 1. Pro βλεπομένων Cod. A. βουλομένων mendose.

XI. 23, 24. Hic insertum in Cod. D. Πίστει μέγας γενόμενος Μωυσῆς ἀνεῖλεν τὸν Αἰγύπτιον κατανοῶν τὴν ταπείνωσιν τῶν ἀδελφῶν αὐτοῦ. Quod Millius probat. Vide *Notas et Prolegom.*

*XI. 37. Origen. *Matth.* 225 et *Jerem.* 141, ubi Hieron. 'Lapidati, secti' (MS. R. 'serrati'), 'in occidente gladii;' de leto ἐπειράσθησαν. Sed Origen. ibi habet. *Origen. Jerem.* 146: ἄλλον ἐλιθοβόλησαν ἄλλον ἐπρισαν ἄλλον ἀπέκτειναν μεταξὺ τοῦ γαοῦ καὶ τοῦ θυσιαστηρίου. *Idem, Joan.* 249: καὶ φανερόν ἔστι τιμῆν αὐτοὺς παρ' Ἰουδαίοις μηδ ἐσχηκέναι λιθασθέντας, πρισθέντας, πειρασθέντας, ἐν φόνῳ μαχαίρας ἀποθανόντας. *Idem, African.* 232, omisso ἐπειράσθησαν: Πενσόμεθα ἐπὶ τίνα ἀναφέρηται τὸ ἐπρισθησαν. Αἱ παραδόσεις λέγουσι πέπρισθαι Ἡσαίαν τὸν προφήτην καὶ ἐν τινὶ Ἀποκρύφῳ τοῦτο φέρεται. *Idem, Cels.* 336, 342.

XII. 1. Hom. *Il. B.* 183: ἀπὸ δὲ χλαῖναν βάλε. Sehol. ineditus: χλαῖνα τετράγωνος χλαμὺς ἡ εἰς ὅξυν λήγουσα. ἀπέβαλε δὲ αὐτὴν διὰ τὸ εὐπερίσταλτον. Forte hic legendum καὶ τὴν εὐπαραστάλτῳ ἀπαρτίᾳ, vel ἀπερίσταλτον, vel δυσπερίσταλτον. *Lego* τὴν ὑπὲρ ἰκανὸν ἀπαρτίαν, 'et {supellectilem} {impedimenta} ultra quod satis est.' Articulus τὴν locutionem hanc postulat: cum participio autem redundant et vacat. Cod. D. Lat. (teste Salmasio) 'peccatum fragile.' Videlur leguisse εὐπερίκλαστον ἀμαρτίαν. *Lege* ἀπαρτίαν, 'impedimenta,' sarcinas.—R. BENTLEY. De εὐπερίστατος multa Salmasius *de Fæn. Trap.*, vid. Indicem. Pro εὐπερίστατον forte legendum ὑπερικανὸν, ὑπερπέρισσον, vel δυσβάστακτον ἀπαρτίαν. Immo potius εὐπερίσταλτον ἀπαρτίαν. Sophocles, *Ajace*, p. 49, de gladio: ἐπηξα δ' αὐτὸν εὐ περιστεῖλας ἐγώ.

XII. 7. *εἰς παιδείαν.* Sic *vetus lectio.* Sed *recta est ei ὑπομ.*

XII. 15. *ἐνοχλῆ.* Millius, *Proleg.* 495, *corrigit ἐν χολῆ,* ut *Deut. xxix. 18: μὴ τις ἔστιν ἐν ὑμῖν ρίζα (πικρίας,* *Cod. A.) ἄνω φύουσα ἐν χολῆ καὶ πικρίᾳ.* N. B. *ἐνοχλεῖν* *nusquam alibi in N. T.*

*XII. 22. Origen. *Joan.* 162: *ἐπὶ τὸ τρίτον πάσχα ἐπιτελεσθησόμενον ἐν μυριάσιν ἀγγέλων πανηγύρει, ἐπὶ τελειωτάτῃ καὶ μακαριωτάτῃ ἔξοδῳ.*

XII. 23. Codd. Latini optimi 'frequentiae.' Euseb. *Dem.* p. 304: *μυριάσιν ἀγγέλων πανηγύρει.* Sic claudit, et distinguit. Id. *in Psalm.* p. 191: *καλεῖ δὲ αὐτὴν πόλιν—ἐπουράνιον ἐν μυριάσιν ἀγγέλων πανηγύρει καὶ ἐκκλησίαν πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς.* Ergo distinguit post *πανηγύρει* ut *Latinus.* Ibid. 201: *ἐκ. πρωτ. ἀπογ. ἐν οὐρ.,* et p. 313, 452, 539. Hilar. p. 404: "Ecclesia angelorum multitudinis frequentium—ecclesia primitorum, ecclesia spirituum in domino fundatorum. Fundandi ergo sumus in spiritu," &c. Pro *τετελειωμένων* legit *τεθεμελιώμένων.*

XII. 26. 'repromisit,' ut *Rom. iv. 21;* *Gal. iii. 19.* *ἐπήγγειλται,* 'promisit.'

XII. 28. Codd. A. C. *μετὰ εὐλαβείας καὶ δέους πρόδοντος.* *Εὐλαβεία* est 'metus,' ut alibi. Sed *Gloss.* *εὐλαβεῖα,* 'reverentia, verecundia, metus.'

XIII. 3. 'morantes,' *Vulg.* 'manentes,' *Cod. Gallic.* *Forte delendum.*

XIII. 8. *ὁ αὐτὸς, idem ipse,* ut *c. i. 12.*

XIII. 17. *ὑπείκετε, subjacete eis.* Legebant *ὑπεκεισθε.*

XIII. 22. Pro *ἀνέχεσθε.* *Priores* *conjecit ἀντέχεσθε* ad *Tit. i. 9,* ubi *ἀντεχόμενον τοῦ κατὰ διδαχὴν πιστοῦ λόγου.* "per paucis," *Vulg.* An "per pauca," *διὰ βραχέων?*

NOTÆ IN EPISTOLAM CATHOLICAM BEATI JACOBI APOSTOLI.

[Origen. *Joan.* 284: *εὐ τῇ φερομένῃ Ἰακώβου ἐπιστολῇ.*]

Epistola Jacobi scripta post Epistolam ad Hebraeos. Ea enim respicit capite secundo πλεῖς καὶ ἦργα—'Αβραὰμ καὶ 'Ραὰβ. Hæc refer ad cap. xi. Hebraeorum de fide Abraami, Raab, &c. Nimirum aliqui hæc acceperant de fide solâ.

I. 5. ἀπλῶς, 'affluenter.' An legebat πλουσίως vel ἀφθόνως? Vers. Ital. Corb. 'simpliciter.'

I. 13. Pricæus in *Vulg.* corrigit, 'intentatus.' *Onomasticon*: 'intentatus,' ἀπείρατος.

I. 17. τροπῆς ἀποσκίασμα, habet Hesychius. Sed Augustinus vertit, 'momenti obumbratio,' id est, ρόπης. Vid. Pricæum. Cyr. Hier. p. 114, ut ed. Hier. II. App. 202: 'vel vicissitudinis obumbratio,' aliter iv. 182, 'aut conversionis obumbraculum' (MSS. 'vel modicum obumbrationis').

II. 5. ἐπαγγελίας, Cod. A.; Gal. iii. 29; Heb. vi. 17, xi. 9.

II. 13. καυχ. 'exultet' non 'exaltet.' Vid. infr. iv. 16.

II. 21. ἀργή ἐστιν, Cod. B. et 2 Millii. Recte ἀργή, quia v. 22, συνήργει.

III. 7. Lego 'et cetorum.' Vid. Erasmus et Estium et Millium. MS. Corb. 'et natantium.'

III. 11. MS. Corb. ‘dulcem et salmacidam’ (forte ‘salinacidam’). Sic et v. 12, ‘Sic nec salmacidum.’

III. 12. Lege οὕτως οὐδὲ ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Vide Millium.

III. 14. MS. Corb. ‘Quid alapamini mentientes contra veritatem.’ Gloss. καυχητῆς, ‘alapator.’

*IV. 2. φονεύετε καὶ ζηλοῦτε. Lege φθονεῖτε καὶ ζηλοῦτε.

*IV. 11, 12. Sic distingue: εἰ δὲ νόμον κρίνεις οὐκ εἰ ποιητῆς νόμου. ‘Ἄλλὰ κριτής εἰς ἐστιν, ὁ νομοθέτης.

V. 1. *in* miseriis forte ‘de.’ Nam Græci, Copt., Syr., Æth. ἐπὶ, ‘ob,’ ‘super.’

V. 4. ‘eorum,’ lego ‘messorum.’ MS. Corb. ‘et voces qui messi sunt.’ Pro εἰσεληλύθασιν Cod. A. εἰσελήλυθε. Ergo lege ἡ βοὴ, ut Syr., Æth. Sed Copt. *ai* βοαι. Imo lege εἰσελήλυθαν. Sic Cod. B.

*V. 6. οὐκ ἀντιτάσσεται ὑμῖν. Lege cum interrogatione, οὐκ ὁ κς ἀντιτίσσεται ὑμῖν; Imo ὁ Κς ἀντιτίσσεται ὑμῖν, ‘Dominus a vobis pœnas sumet.’ Sed ἀντιτάσσεται MS.

*V. 6. Forte ὁ κς ἀντιτάσσεται.

V. 7. πρῶιμον, scil. καρπόν. Aristophanes in Σφηξ, p. 320, ed. Bas.: δεῖται δὲ καὶ τῶν καρπίμων ἄττα μῆστι πρῶμα | ὕδωρ γένεσθαι κάπιπνευσται—βόρειον αὐτοῖς, et p. 472: σικύων πρῶμα, id est πρῶιμων, ut Schol. Vid. et H. Stephani Lexicon.

*V. 11. Codices quidam ἔλεος. Recte.

NOTÆ IN EPISTOLAM BEATI PETRI CATHOLICAM PRIMAM.

[Πέτρον A. Cod. Vat. omisso τοῦ ἀπ. ἐπ. καθ. Cyprian. 76, bis, ter. Petri ad Ponticos, Edd. et MSS.]

*I. 6. *Lege in Vulg. 'contristati' non 'contristari.'*

I. 7. Corrigo τοῦ μὴ ἀπολλυμένου, διὰ π.... Plinius, *Hist. N.* xxxiii. 19, de auro: 'Sed quia rerum uni nihil igne deperit, tuto etiam in incendiis rogisque.'

I. 8. 'videritis.' Legebat *ἰδόντες*, ut Codd. quidam Græci.

I. 12. Hilar. p. 586: 'in qua re concupiscunt angeli prospicere.' Lego 'in quæ.' Irenæus, 149: 'in quæ cupiunt angeli prospicere.'

*II. 5. Origen. *Joan.* 184, clare εἰς inserit. Τύπος τῆς ἐκκλησίας διὰ τὸ ἐκ λιθων ἡώντων οἰκοδομεῖσθαι αὐτήν, οἰκον πνευματικὸν εἰς ιεράτευμα ἄγιον γινομένην. Et clarius, 190: σῶμα τὴν ἐκκλησίαν καὶ οἰκον θεοῦ ἐκ λιθων ἡώντων οἰκοδομούμενον εἰς ιεράτευμα ἄγιον μανθάνοντες ἀπὸ τοῦ Πέτρου τυγχάνον. Vide etiam 209, et *Cels.* 391.

II. 11. ἀπέχεσθε. Codd. A. B. et recte Medium, 'abstinete vos.' N. B. ἔχοντες. Vid. cap. v. 1, πρεσβυτέρους παρακαλῶ—ποιμάνατε, et *Hebr.* xiii. 22.

II. 21. περὶ, Cod. A. Vide hic iii. 17.

II. 23. 'judicanti juste.' Vide Fran. Lucan. in annot.

*III. 4. Forte delendum ἀνθρωπος.

III. 7. Forte legendum συγκληρονόμῳ. Refer ad σκεύει.

*III. 7. Lege ἐγκόπτεσθαι.

*III. 8. Lege ταπεινόφρονες.

*III. 13. Lege ζηλωται.

*III. 15. Lege ἀλλὰ μετά.

*III. 17. Lege θέλοι.

*III. 18. Dele τῷ.

*III. 19. Origen. *Joan.* 126, habet πνεύμασι. Sed ibidem in enarratione τὴν εἰς φυλακὴν μετὰ τοῦ πνεύματος πορείαν: et περὶ τῆς ἐν φυλακῇ πορείας μετὰ πνεύματος. Ibidem ἀπαξ ἐξεδέχετο. Sic editum, sed Cod. Oxon. ἀπεξεδέχετο. Vide *Cels.* p. 85.

*III. 20. Lege ἀπεξεδέχετο. Sic Cod. A. Lege ὀλίγοι. Vulgat. 'expectabant patientiam.' Lege -bat, patientia.

*IV. 1. Dele ἐν. Pro πέπαυται ἀμαρτίας forte ἀπέθανε ταῖς ἀμαρτίαις, ut supra Petrus et Paulus.

IV. 6. κριθῶσι. Cypr. 48, 'ut suscitentur,' id est, ἐγερθῶσι.

V. 3. 'ex animo,' παρέλκει. Dele: est altera versio τοῦ προθυμῶς, 'voluntarie.'

V. 5. ἐγκομβάσασθε, 'insinuate.' Gloss. Gr. ἐγκολπίζω, 'insinuo.'

*V. 13. Βαβυλῶνι. Intelligo Babylonum Asia non Aegypti. Josephus, c. *Apionem*, Lib. 1.: ἀλλ' ὅπου ποτε (τὸ) σύστημα τοῦ γένους ἐστιν ἡμῶν κάκεῖ τὸ ἀκριβὲς ἀποσωζεται τοῖς ιερεῦσι περὶ τοὺς γάμους λέγω δὲ τοὺς ἐν Αἰγύπτῳ καὶ Βαβυλῶνι καὶ εἴπου τῆς ἄλλης οἰκουμένης τοῦ γένους τῶν ιερέων εἰσὶ τινες διεσπαρμένοι.

NOTÆ IN EPISTOLAM BEATI PETRI APOSTOLI SECUNDAM.

I. 3. 'donata sunt.' An legit δεδωρημένα?

I. 8. Elegans lectio ἀπράκτους. Augustinus, 'inac-tuosos.' καθίστησιν futuro exprimunt.

*I. 11. Forte ἐπιχορηγηθῆ.

I. 19. Hesych. Αὐχμηρόν· ξηρὸν, σκοτῶδες. Αὐχμηρῷ· ξηρῷ, σκοτῶδει.

*I. 19. ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ. Lege ἀμανρῷ.

I. 21. Methodius, *in Convivio X Virginum*, p. 113, de hæreticis qui erraverunt de persona Spiritus Sancti: "Οτι δὲ περὶ τοῦ πνεύματος, ὡς Ἐβιωναῖοι, ἐξ ἴδιας κινήσεως τοὺς προφητὰς λελαηκέναι φιλονεικοῦντες. Forte apud Petrum legendum ἐξ ἴδιας ἐπιπνεύσεως: ἐπιπνοία est 'afflatus di-vinus,' ἐνθουσιασμός. Immo vide in Evangelio ἐπιλύειν, 'ex-plicare parabolam.'

II. 10. δόξας, 'sectas.' Sed Judæ v. 8, ex hoc loco adumbratus, σαρκὰ μὲν μιάνοντι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσι, 'majestates autem blasphemant.'

II. 12. γεγεννημένα φυσικά, Codd. A. B. C. Vulg. Copt. Syr. φυσικά, omisso γενεννημένα. Duo Wetstenii et

Æth. γεγενημένα, omissa φυσικά. Ergo illud hujus interpretamentum est, et delendum γεγενημένα.

*II. 12. Ex hoc loco sumpta Judæ v. 10: Οὗται δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσι, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται ἐν τούτοις φθείρονται.

II. 13. ἀγάπαις, Codd. A. B. Syr. Æth. ἀπάταις, Cod. C. Copt. *De Singularitate Clericorum*: ‘oculos habentes plenos mœchationibus et incessabilibus delictis, capientes animas infirmas.’

*II. 13. ἐν ταῖς ἀπάταις αὐτῶν. Lege ex Epistola Judæ, ἐν ταῖς ἀγάπαις ὑμῶν.

II. 14. πλεονεξίας, Codd. A. C., quatuor Wetsteni, octo Walkeri, Euthal., Copt. Syr. Æth. numero singulari. Forte legendum γεγεμισμένην πλεονεξίας.

II. 16. παρανοίας, ‘vesaniæ.’ Legebat παρανοίας. Eleganter. Erasmus male conjicit legisse eum παρονίας.

*II. 16. Lege ὁ ἐν ἀνθρώπον. ἐκάλυσε τὴν τοῦ προφήτου παραφρονίαν. Lege ἐκύλουσε.

II. 17. καὶ ὄμιχλαι, ‘et nebulæ.’ Gloss. Philox. ‘nebula,’ ὄμιχλὴ, νεφελή.

*II. 18. τοὺς ὄντως ἀποφεύγοντας. Forte τοὺς οἴνοφλυγοῦντας.

III. 1. ‘Hanc ecce.’ Legebat ἴδού.

III. 2. In Lat. Vulg. lege ‘præcepto.’

III. 7. Pro ἀσεβείας Cod. A. ἀπωλείας. Mendose.

III. 10. Cf. 1 Thess. v. 2, ημέρα κυρίου ὡς κλεπτὴς ἐν συκτὶ οὗτως ἔρχεται.

III. 17. N.B. ἀγαπητοὶ, ‘fratres.’

NOTÆ IN EPISTOLAM BEATI JOANNIS APOSTOLI PRIMAM.

I. 1. Tertull. *de Anima*: ‘Quod vidimus, quod audivimus, oculis nostris vidimus, et manus nostræ contrectaverunt, de sermone vitæ.’

*I. 8. Forte εἰχομεν. Vide v. 10.

*II. 23. Origen. *Joan.* 261, inserit ὁ ὄμολογῶν τὸν νιὸν καὶ τὸν πάτερα ἔχει. *Martyr.* 206. (Deinde citato *Joan.* 261, hæc habet Bentleius.) Ex his apparet et ex toto argumento Origenem legisse in textu, ὁ ὄμολογῶν τὸν νιὸν καὶ τὸν πάτερα ἔχει. Sed ob homœoteleuton excidisset tam de textu quam de ipso Origene. Clare habetur et exponitur in *Eah. ad Martyrium*, p. 206, et Euseb. Cæsar. in *Psalmum 3*, Ed. Montfaulconii.

IV. 3. Socrates, 581: ἐγέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις καὶ πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ θεοῦ οὐκ ἔστι. [Ergo Bentleius legit λύει.] Ipsum vide et Valesium, et Iren. p. 242, ‘Qui solvit Jesum Christum.’ Sed MSS. delent Christum.

*IV. 3. ὃ λύει. Orig. *Matth.* 423: πλὴν σήμερον οὐ λύω τὸν Ἰησοῦν ἀπὸ τοῦ Χριστοῦ.

IV. 10. Additum ex v. 19, πρῶτος.

V. 2. 'faciamus.' Lege ποιῶμεν ut multi Codd.; unus Wetstenius, Copt. Syr. Ἀθ.

*V. 3. καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 'Οτι πᾶν... Lego οὐκ εἰσὶν ἔτι. Πᾶν τὸ....

V. 6. Ἰησοῦς Χριστός, omisso ὁ, A. B.

V. 6. Tertull. *de Baptismo*: 'Venerat enim per aquam et sanguinem sicut Johannes scripsit.'

V. 6. αἷματος. Addit καὶ πνεύματος Cod. A., cum aliis tribus in Bibl. Seguierana Wetstenii, et Copt. et Ἀθηιοπ. Lat. φ. et MS. Bib. Reg. No. 32. E. 'sang. et spiritum,' 'in aqua et sanguine et spiritu.' Sic iidem Cod. Latini, ut Græci quidam αἷματι καὶ τῷ πνεύματι. Isaac. Armenus apud Courbefie: καὶ περὶ τούτου ὁ ἀπόστολος Ἰωαννῆς ὁ θεολόγος γράφει ὅτι οὗτος ἐστὶν ὁ ἐλθὼν ἐν πνεύματι καὶ αἷματι καὶ ὑδατι καὶ γὰρ ταῦτα τὰ τρία εἰς ἐν εἰσι, p. 403. Cyrillus Alex. *Thesauro*, p. 363: καὶ αἷματος καὶ πνεύματος Ἰησοῦς Χριστός οὐκ ἐν τῷ ὑδατι μόνον ἀλλὰ καὶ ἐν τῷ πνεύματι καὶ τῷ αἷματι—ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα καὶ τὸ ὑδωρ καὶ τὸ αἷμα. καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. εἰ τὴν μαρτ. Cætera omittit.

Cod. A. ἀλλ' ἐν τῷ ὑδατι καὶ ἐν τῷ πνεύματι. καὶ τό. Cod. E. 'sed in aqua et sanguine et spiritu.' Vetus liber Cypriano ascriptus, Ed. Oxon. p. 29: 'Hic est qui venit per aquam et sanguinem, Jesus Christus, non in aqua tantum, sed in aqua et sanguine. Quia tres testimonium perhibent spiritus et aqua et sanguis et isti tres in unum sunt.' (*cætera desunt*). Et mox, p. 30: Arbitror autem et Johannis Apostoli doctrinam nos non inepte disposuisse qui ait quia tres testimonium perhibent spiritus et aqua et sanguis: et isti tres unum sunt.

V. 7, 8. $\epsilon\nu\tau\hat{\omega}\omega\nu\rho\alpha\nu\hat{\omega}$ — $\epsilon\nu\tau\hat{\eta}\gamma\hat{\eta}$ omittunt Cod. A.,
omnes Wetstenii, Syr. Copt. \mathbb{A} eth. Cyprian. 109: ‘Et
iterum de Patre et Filio et Spiritu Sancto scriptum est,
“Et *hi* tres unum sunt.” Ubi plures MSS. et Reg. omitt.
hi. De hoc loco vide *Bibliothèque Critique* (4 vol. 8vo),
Vol. III, p. 94, &c.

NOTÆ IN ÈPISTOLAM BEATI JOANNIS
APOSTOLI SECUNDAM.

2. A. *τὴν ἐνοικοῦσαν.* B. *μένουσαν.* Copt. Syr. *Æth.*
'manentem.' Forte *ἐνοῦσαν.*

NOTÆ IN EPISTOLAM BEATI JOANNIS APOSTOLI TERTIAM.

1. Hier. iv. 803, 'Caio.'

*7. ἀπὸ τῶν ἔθνων, Cod. A. Forte ἀπὸ τῶν ἐκκλη-
σιῶν.

12. A. Ἀληθίας. Ἀλη. post rasuram laxe. Fuit,
opinor, ΕΚΚΛΗΣΙΑΚ. C. ὑπ' αὐτῆς τῆς ἐκκλησίας καὶ τῆς
ἀληθείας, et sic plane Syrus.

NOTÆ IN EPISTOLAM BEATI JUDÆ APOSTOLI.

2. 'adimpleatur,' Erasmus putat eum legisse, *πληρωθείη*. Sed 2 Pet. i. 2: *πληθυνθείη*, 'adimpleatur.'

7. Lucifer. 222: 'et carnem secutæ cinis præpositæ sunt exemplum.' Forte legebat ὅπισω σαρκὸς, τέφρας πρόκεινται pro ἐτέρας. Vide 2 Pet. ii. 6, 10, τεφρώσας, et ὅπισω σαρκός.

*9. ἐπιτιμήσαι. Vulg. 'imperet.' Lege 'improperet.'

13. ἐπαφριζοντα, A. ἀπαφριζοντα, C., unus Wettsteinus. Onomasticon Vetus Lat. Græc. 'despumo,' ἀπαφριζω.

NOTÆ IN APOCALYPSIN BEATI JOANNIS APOSTOLI.

[De Apocalypsi Hieron. Fals. II. App. 526: 'Legimus in Apocalypsi, qui in istis provinciis non recipitur liber, tamen scire debemus quod in occidente omni & in aliis Phoenicis provinciis, et in Agypto recipitur liber et Ecclesiasticus est, &c. Origen. Joan. p. 14: φησίν ἐν τῇ Ἀποκαλύψει ὁ τοῦ Ζεφεδαίου Ἰωάννης. Ετ το: ὁ αὐτὸς δὲ Ἰωάννης ἐν τῇ ἀποκαλύψει, &c.]

I. 13. ὄμοιώματα *νιψ*, Cod. A. Sic ix. 7, ὄμοιώματα *ἴπποις*, ut Cod. A.

II. 6. Tertull. *de Præsc. Hær.*: 'Quia hoc tenes: odisti doctrinam Nicolaitarum quam et ego odi.'

II. 7. In Vulgato, 'ecclesiis *iii. uincenti.*' *vii. absorptum.*

II. 15. Pro ὁ μισῶ A. C. ὄμοιώς (quod probat Bentleius).

III. 16. ὄφελον *ψυχρὸς ἡς ἡ ζεστός*. Desunt in Cod. A. ob homoeoteleton. *ἡς* plures Codd. et semper alias in SS. ὄφελον indicativo jungitur.

IV. 6. Hier. II. 584: 'Quattuor *Evangelia*, quæ in Apocalypsi describuntur, plena oculis et domini luce radiantia mundum illuminant: in uno quattuor, et in quattuor singula.' Sic recte omnes MSS. *evangelia*. Erasmus et Marianæ *animalia*. Ibid. III. 702: 'Pleniusque in Apo-

calypsi Johannis horum animantium species ac nomina referuntur ad quattuor Evangelia.'

IV. 11. Pro *εἰσι*, *ἥσαν* A. Omittit A. καὶ ἐκτίσθησαν ob homœoteleuton.

V. 1. Quære ὀπισθόγραφον?

VI. 1. ἔρχουν. Dele καὶ βλέπε, ut A. C. et MSS. plurimi. ἔρχουν non ad Johannem dicitur sed ad equum aperto sigillo proditum.

VIII. 12. 'nox.' Sic Cod. M. et R. Steph. et Lovan. Unde lego 'et dies non luceret parte tertia,' vel 'pars tertia ejus.'

IX. 7. ὄμοια. Cod. A. ὄμοιώματα Vid. i. 13.

IX. 11. Solus Cod. A. τὸν ἄρχοντα τῆς ἀβύσσου τὸν ἄγγελον. Videtur τὸν ἄγγελον pro correctione in margine positum, postea in textum irrepsisse. Scribo 'et Græce habet nomen, exterminans;' vel recte, 'habet,' et judicio factum.

XV. 7. τοῦ ζῶντος. Forte τοῦ ζέοντος, ut referatur ad θυμοῦ.

XVII. Totum caput citatur ab Hippolyto, *de Antichristo*, c. 36.

XVII. 3. In Cod. A. nescias γέμον τὰ legendum sit, an γέμοντα.

XVIII. 2. ἀκαθάρτον—καὶ μεμισημένου addit Cod. A. et pro ὄρνεου θηρίου. Syr. et Eth. ἀκαθάρτον [καὶ φυλακὴ πάντος ὄρνεου ἀκαθάρτου] καὶ μεμισημένου καὶ φυλακὴ πάντος θηρίου ἀκαθάρτου καὶ μεμισημένου. Quæ et videtur originalis lectio Codicis A. et illa excidisse ob repetitum ἀκαθάρτον.

XIX. 10. Cyprian. p. 220: 'Vide ne feceris, quia conservus tuus sum, et fratrum tuorum, Jesum dominum

adora.' (Sed totus locus deest in MS. Regio.) [Vid. Bentl. ad xxii. 9.]

*XIX. 14. Origen. *Joan.* 51: ἵπποις λευκοῖς ἐνδεδυμένοις. Ubi Huctius corrigit ἐνδεδυμένοι, contra utrumque MStum: male, ut constat, ex pag. 54: Ἐπισκέψαι δὲ τοὺς λευκοὺς ἵππους τῶν ἀκολουθούντων τῷ λόγῳ ἐνδεδυμένους βύσσινον λευκὸν καὶ καθαρόν.

XXII. 11. Cyprian. 72: 'Justus justiora faciat adhuc et sanctus sanctiora [faciat adhuc]'. Sic MS. Reg. 4to. Et 219, Edd. et MSS. δικαιοσυνὴν ποιησάτω. Recte: nam δικαιωθήτω alio sensu ubique sumitur. Vid. Bullum, *de Harmonia Apostolica*, pag. 4.

*XXII. 11. Origen. *Joan.* 387, καὶ ὡς ὁ Ἰωάννης φησι καὶ ὁ καθαρὸς καθαρισθήτω ἔτι, καὶ ὁ ἄγιος ἄγιασθήτω. Cod. Oxon. καθαρθήτω. Mox ibidem, ὁ ῥυπαρὸς γάρ φησι ῥυπανθήτω ἔτι. Ibid. 408, ὁ ῥυπαρὸς γάρ ἔτι ῥυπανθήτω.

EPISTOLA BEATI PAULI APOSTOLI
AD GALATAS.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

ΚΕΦΑΛΑΙΟΝ α'.

1 Παῦλος, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας. 3 Χάρις ἡμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν περὶ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέληγται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰώνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, 5 φὶ η δόξα εἰς τοὺς αἰώνας τῶν αἰώνων, ἀμήν

6 Θαυμάζω, θτὶ οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἔτερον εὐαγγέλιον, 7 ὁ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 Ἀλλὰ καὶ ἐὰν ἡμεῖς ἡ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὁ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα

1. Hier. IV. 225: 'Sciendum in Marcionis Apostolo non esse scriptum et per Deum patrem.' Athan. 884, ut ed.
2. Hier. III. 609: 'qui mecum sunt' et IV ad locum. Cod. Aug. Lat. omittit 'sunt.'
3. Alex. ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Aug. Gr. Lat. et Born. ut ed. et Hier. IV. ad locum.
4. περὶ τῶν. Alex. Aug. decem Gallici. ἐκ τοῦ αἰώνος τοῦ ἐνεστῶτος πονηροῦ. Alex. Rom. et Orig. bis. Aug. Gr. Lat. ut ed. et Codd. novi omnes. 'De praesenti seculo malo.' Hier. IV. ad locum.
6. Cyprian. Epist. 28, 63: 'Miror quod sic tam cito demutamini.' Lucifer. 300: 'miror quod sic tam cito transferimini.' Tertull. de Prescript. Haer.: 'miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiā ad aliud evangelium.'

EPISTOLA BEATI PAULI APOSTOLI AD GALATAS.

CAPUT I.

1 PAULUS Apostolus non ab hominibus neque per hominem sed per Jesum Christum et Deum Patrem qui suscitavit eum a mortuis; 2 et qui mecum omnes fratres, ecclesiis Galatiæ: 3 Gratia vobis, et pax a Deo Patre, et Domino nostro Jesu Christo, 4 qui dedit semetipsum pro peccatis nostris, ut eriperet nos de præsenti sæculo nequam, secundum voluntatem Dei et Patris nostri, 5 cui est gloria in sæcula sæculorum. Amen.

6 Miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiâ Christi, in aliud evangelium: 7 quod non est aliud, nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi. 8 Sed licet nos aut angelus de cælo evangelizet vobis, præter quod evangelizavimus vobis, anathema sit. 9 Sicut

Hier. ad locum: 'quod tam cito.' Archelaus, p. 60: 'sic tam cito.....ab eo qui vocavit vos.' Lucifer. 300: 'in gratiâ' et omitt. *Christi*; et ante, 'transferamini qui vos;' omitt. 'ab eo.' Cyprian. *Ep.* 27: 'ab eo qui vos vocavit in gratiam ad aliud;' et 63, 'ad gratiam ad aliud.' Cod. Aug. omittit *Xpιστo6*, sed Lat. 'in gratiam Christi.' Hier. ad locum: 'in gratiam Christi Jesu.' Hyperbaton est quod ita suo ordine legi potest: "Miror quod tam cito transferimini a Christo Jesu qui vos vocavit in gratiam." Ergo legebat 'Christo.' Archelaus, 60, omitt. 'in gratiâ Christi.' Aug. θaνατόν δέ. Omittit Alex.

7. MS. Gotth. *subvertere*. Lucifer. 'convertere,' et Cyp. et Hier. Lucifer. 60, *avertere* vos ab evangelio.

8. Alex. εναγγελογρα. Aug. -γρα; omisso θμάν. Lucifer. p. 300, omitt. 'præterquam,' omitt. 'quod,' et sic MS. Gotth. Archel. 'præterquam quod.' Hier. ad locum, 'præterquam quod.'

ἔστω. 9 Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, Εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὁ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἀρτι γάρ ἀνθρώπους πείθω ἡ τὸν Θεόν; ἡ ζητῶ ἀνθράποις ἀρέσκειν; εἰ ἔτι ἀνθρώπους ἥρεσκον, Χριστοῦ δούλος οὐκ ἀν ἥμην.

11 Γνωρίζω γάρ ὑμῖν, ἀδελφοί, τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἀνθρώπουν 12 οὐδὲ γάρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸν, οὐδὲ ἐδιδάχθην, ἀλλὰ διὰ ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 Ἡκούσατε γάρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν. 14 Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς τοὺς συνηλικώτας ἐν τῷ γένει μου, περιστοτέρως ζηλωτὴς ἵπάρχων τῶν πατρικῶν μου παραδέσεων. 15 Ὁτε δὲ ηὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εἰαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἷματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἰστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αἵτον ἡμέρας δεκαπέντε. 19 Ἐτερον δὲ τῶν ἀποστόλων εἶδον οὐδένα, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ἄ δὲ γράφω ὑμῖν, ἵδον ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ φεύδομαι. 21 Ἐπειτα ἡλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 Ἡμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, 23 μένον δὲ ἀκούοντες ἤσαν, ὅτι ὁ

8, 9. Athanas. I. 212, mutat ordinem duorum versuum. Lucifer. 300, aliud 'annunciaverit, quam quod accep.' Archelaus, 68. 'præter quod accep.' Cyprian. Ep. 27. 'præterquam quod,' et 63. Hier. ad locum, 'præter id quod.'

9. εὐαγγελίζεται, ut ed. Alex. Rom. Theodor. Hist. p. 208. Evagrius, 423. Cod. Aug. -ζητα.

10. Hier. ad locum, omittit γάρ. Ita Codd. Alex. Rom. Aug.—Hier. legit 'an—aut.' Cod. Aug. 'aut—aut' pro 'an—an.'

11. γνωρίζω γάρ. Cod. Rom. Aug. Lat. 'notum enim.' Hier. ad locum. Alex. δὲ. Athanas. 884, δὲ.

12. οὐδὲ. Codd. Alex. Aug. Athanas. 884. διδ, Alex. δι', Aug.

13. καὶ ἐπόρθου. Chrys. III. 106. Cod. Aug. καὶ ἐπολέμουν αὐτήν. Born. ἐπολέμουν expugnabam. Alex. ut ed. Act. ix. 21. De Saulo et re eadem ὁ πορθῆσας qui expugnabat.

14. 'meos.' Hier. ad locum, sed omittit Cod. Aug. et Gotth. Cod. Aug. ἐν Ἰουδαϊσμῷ, omisso τῷ. Sed Alex. habet.

15. θεὸς præter Mill. omittit E. Seguier, si Θεός, tum esset ὁ Θεός ὁ ἀφορίσας,

prædiximus, et nunc iterum dico. Si quis vobis evangelizaverit præter quod accepistis, anathema sit. 10 Modo enim hominibus suadeo, an Deo? Aut quæro hominibus placere? Si adhuc hominibus placerem Christi servus non essem.

11 Notum enim vobis facio fratres evangelium quod evangelizatum est a me quia non est secundum hominem: 12 neque enim ego ab homine accepi illud, neque didici, sed per revelationem Jesu Christi. 13 Audistis enim conversationem meam aliquando in Judaismo quoniam supra modum persequebar ecclesiam Dei et expugnabam illam, 14 et proficiebam in Judaismo supra multos coætaneos in genere meo, abundantius æmulator existens paternarum mearum traditionum. 15 Cum autem placuit ei qui me segregavit de utero matris meæ, et vocavit per gratiam suam, 16 ut revelaret Filium suum in me, ut evangelizarem illum in gentibus; continuo non adquievi carni et sanguini, 17 neque veni Ierosolymam ad antecessores meos Apostolos: sed abii in Arabiæ, et iterum reversus sum Damascum.

18 Deinde post annos tres veni Ierosolymam visere Petrum, et mansi apud eum diebus quindecim: 19 alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini. 20 Quæ autem scribo vobis, ecce coram Deo, quia non mentior. 21 Deinde veni in partes Syriæ, et Ciliciæ. 22 Eram autem ignotus facie ecclesiis Judææ, quæ erant in Christo; 23 tantum autem auditu habebant, quoniam qui persecutus erat nos aliquando, nunc evangelizat

et est δὲ ἀφ. in Ed. Fellii. Cod. Aug. omittit δὲ Θεός. Alex. habet. Hier. III. 380: 'placuit deo qui separavit me.' Sed idem, 528: 'placuit ei qui.' Athan. 885: δὲ Θεός δὲ ἀφορίσας. Euseb. in Ps. 258: ηδὲ δὲ ἀφορίσας, omitt. Θεός. Iren. 417: 'placuit deo.' ηδὲ δηκοσεν, Cod. Rom. de. Ita Codd. Latin B. M. R. S.

17. οὐδὲ διπλήθων, Cod. Rom. Euthal. Lat. 'veni.' Sed 'veni' est διπλήθων, non διπλήθων, sed vid. v. 18. διλλὰ, Codd. Alex. Aug. tres novi. Cod. Aug. Lat. in Damascum.

18. διπλήθων εἰς 'Ιερ., Euthal. Cod. Alex. μετὰ τρία ἔτη, Cod. Aug. ut ed. Hier. ad locum, 'videre,' et IV. 621. Pro Πέτρον (Cod. Aug.) Alex. Rom. Κηφᾶν, et sic Copt. Syr. Αἴθ.

19. Hier. ad locum, *neminem*. εἶδον οὐδέτερα, Codd. Clar. Aug. Born. Euseb. *Hist.* p. 45, οὐκ εἶδον.

21. Cod. Ephr. καὶ Κιλικίας, omisso τῇ.

22. Cod. Aug. omittit τῷ. Alex. habet. Hier. ad locum, 'auditum,' habebant, et p. 243.

23. Chrysost. III. 122: ἐπόρθει. Cod. Born. ἐπολέμει expugnabat.

διώκων ἡμᾶς ποτὲ οὐν εὐαγγελίζεται τὴν πίστιν ἡν ποτὲ ἐπόρθει,
καὶ καὶ ἐν ἐμοὶ ἐδόξαζον τὸν Θεόν.

ΚΕΦΑΛΑΙΟΝ β'.

1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον. 2 Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἴδιαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἡ ἔδραμον. 3 Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, "Ἐλλην ὁν, ἡμαγκάσθη περιτμηθῆναι" 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἡν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν 5 οἵτις οὐδὲ πρὸς ὅραν εἰξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμένῃ πρὸς ἡμᾶς. 6 Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἡσαν, οὐδέν μοι διαφέρει. Θεὸς ἀνθρώπου πρόσωπον οὐ λαμβάνει, ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο· 7 ἀλλὰ τούναντίον, ιδόντες ὅτι πεπίστευμα τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησε κάμοι εἰς τὰ ἔθνη· 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτὸν δὲ εἰς τὴν περιτομήν· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. 11 Ὁτε

24. Cod. Aug. καὶ ἐν ἐμοὶ ἐδόξαζον.

II. 1. Irenaeus, 234: 'post xiv. annos.' ἀνέβην πάλιν, 'iterum ascendi,' Cod. Aug. ἀνῆλθον, Cod. Ephr.

2. ἀνεθέμην, Cod. Alex. ἀνεβαλόμην, Cod. Aug. Cod. Born. Lat. 'exposui.' Hier. 'contuli,' om. 'aliquid esse,' et Graecum agnoscoit ἀνεθέμην, et IV. 621: 'exposui...videbantur aliquid esse.'

4. παρεισάκτους, Tertull. 'superinductitios.' August. ap. Hier. IV. 633, 'subintroierant.' καταδουλώσουσιν, Cod. Alex. καταδουλώσωσιν, Codd. Aug. Ephr. Rom. Ἰν μή, Cod. Aug. De oīs οὐδὲ quas olim abfuerunt. Iren. Tertull. et Cod. Clar. certe ex illo μή apud codicem Aug. præclara lectio oritur hoc modo, διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους—ἐν Χω. Ιῦ Ἰν μή ἡμᾶς καταδουλώσωσιν, πρὸς ὅραν εἰξαμεν τῇ ὑποταγῇ, ut ne nos in servitutem redigerent ad horam cessimus subjectioni (sic oni MSS. omnes et Aug. Lat.) vel etiam sine μή sententia recte procedit. Hier. IV. 238, hoc esse quod in codicibus legatur Latinis: 'Quibus ad horam cessimus subjectioni.' 239, Graeci codices 'quibus neque ad horam.' August. ap. Hier. IV. 633: 'quibus nec ad horam cessimus subjectioni.' Sulpicius

fidem, quam aliquando expugnabat. 24 Et in me clarificabant Deum.

CAPUT II.

1 Deinde post annos quatuordecim, iterum ascendi Ierosolymam cum Barnaba, adsumpto et Tito. 2 Ascendi autem secundum revelationem: et contuli cum illis Evangelium, quod prædico in gentibus, seorsum autem iis qui videbantur: ne forte in vacuum currem, aut cucurrissem. 3 Sed neque Titus, qui mecum erat, cum esset Gentilis, compulsus est circumcidi. 4 Sed propter subintroductos falsos fratres, qui subintroierunt explorare libertatem nostram, quam habemus in Christo Jesu, ut nos in servitutem redigerent. 5 Quibus neque ad horam cessimus subjectioni, ut veritas Evangelii permaneat apud vos. 6 Ab iis autem qui videbantur esse aliquid, (quales aliquando fuerint, nihil mea interest; Deus personam hominis non accipit), mihi enim qui videbantur nihil contulerunt. 7 Sed e contra cum vidissent quod creditum est mihi Evangelium præputii, sicut Petro, circumcisionis: 8 (qui enim operatus est Petro in Apostolatum circumcisionis, operatus est et mihi in Gentes) 9 et cum cognovissent gratiam, quæ data est mihi, Jacobus, et Cephas, et Joannes, qui videbantur columnæ esse, dextras dederunt mihi et Barnabæ societatis, ut nos in Gentes, ipsi autem in circumcisionem: 10 tantum ut pauperum memores essemus: quod et solicitus fui

Severus, *Dial.* p. 611: 'Satius aestimans ad horam cedere quam his non consulere quorum cervicibus gladius imminebat.' Irenæus, 234, omittit οὐδὲ, 'neque.' Ibidem habet 'subjectioni,' ubi vide notas.

5. διαμένη, Codd. Aug. Alex. 'perseveraret,' Hier. iv. 238.

6. πρόσωπον δὲ θεός, Cod. Alex. πρόσωπον θεός ἀνθράκου, Rom. θεός ἀνθράκου πρόσωπον οὐ λαμβάνει, Codd. Aug. Born. 'deus personam hominis non accipit.' Hier. *ad loc.* om. 'aliquid esse.' Ibidem habet 'sed contra,' 'sicut Petro.' Omittit 'aliquid,' Cod. Ger. Lat. οἱ δοκοῦντες τι εἶναι, Cod. Aug., sed v. 2, οἱ δοκοῦντες, 'qui videbantur aliquid esse.' οὐδέν μοι διαφέρει, 'nihil mea conscientia interest,' Cod. Aug.

7, 8. περιτομῆς—περιτομῆς, media omnia omittit Cod. Aug.

9. Hier. *ad loc.*, et IV. 138, et 241: 'Petrus et Jacobus et Joannes.' Omittit καὶ Κηφᾶς, Cod. Alex. δοθ, μοι. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης, Cod. Aug. Gr. Lat. Cod. Ephr. ut edit. et Origen. *ad Psalm.* ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, Codd. Alex. Ephr. omittit μὲν Aug. 'ut nos inter gentes,' Aug. Lat.

10. 'quod et,' Cod. Aug. 'quod etiam,' Hier. μόνον ἵνα τῶν πτωχῶν, Cod. Aug.

δὲ ἡλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12 Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἔθνων συνήσθιεν ὅτε δὲ ἡλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. 13 Καὶ συνπεκρίθησαν αὐτῷ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὄρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφῷ ἔμπροσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἔθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖες; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἔξ ἔθνων ἀμαρτωλοί. 16 Εἶδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἔξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἔξ ἔργων νόμου διότι ἔξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. 17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἅρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένουτο. 18 Εἰ γὰρ ἡ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. 19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. 20 Χριστῷ συνεσταύρωμαι. ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ νίον τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

11. Hier. ‘venisset Petrus,’ sed p. 244, in enarratione: ‘Sunt qui Cepham cui hic in faciem Paulus restituisse se scribit non putent Apostolum Petrum.’ ὅτε δὲ ἡλθε Κηφᾶς, Codd. Alex. Ephr. Rom. Seguier Monfalconii, et Euthalius, et Euseb. Hist. 36. Cod. Aug. ut edit.

12. ‘et cæteri Judæi,’ Hier. Cod. Rom. omittit καὶ. ‘ab Jacobo,’ Cod. Aug. Lat. ἐκ περιτομῆς δυτας, Cod. Aug.

13. Hier. ad loc. ‘in illa simulatione.’ Hier. IV. 621: ‘ab his—in illam simulationem.’ τῇ ὑποκρίσει αὐτῶν, Cod. Aug. et Seguier Monfalconii. Cod. Aug. Lat. ut edit.

14. ἔθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, Codd. Alex. Ephr. Aug. Rom. οὐχι. Hier. IV. 621, ‘quomodo.’ πῶς Codd. Alex. Eph. Rom. Aug. ὄρθοποδοῦσι, ‘recto pede incedunt,’ Hier. ad loc. Hier. IV. 621: ‘non recte ingrediebantur.’ Hier. ‘cum Judæus sis, gentiliter et non Judaice vivis,’ et IV. 621. Sic Cod. Aug. Lat. et Codd. Latini B. M. R. S. εἶτως τῷ Κηφῷ, Codd. Alex. Ephr. Rom.

16. ‘quia,’ Cod. Aug. Lat. Hier. in loc. ‘scientes autem...in Chto Jesu credidimus.’ IV. 516: ‘in Jesum Chtum credidimus.’ εἶδότες δὲ, θτι, Codd. Aug.

hoc ipsum facere. 11 Cum autem venisset Cephas Antiochiam, in faciem ei restiti, quia reprehensibilis erat. 12 Prius enim quam venirent quidam ab Jacobo, cum Gentibus edebat: cum autem venissent, subtrahebat, et segregabat se, timens eos qui ex circumcisione erant. 13 Et simulationi ejus consenserunt cæteri Judæi, ita ut et Barnabas duceretur ab eis in illam simulationem. 14 Sed cum vidi sem quod non recte ambularent ad veritatem Evangelii, dixi Cephae coram omnibus: Si tu, Judæus cum sis, gentiliter et non Judaice vivis: quomodo Gentes cogis Judaizare? 15 Nos natura Judæi, et non ex Gentibus peccatores. 16 Scientes autem quia non justificatur homo ex operibus legis, nisi per fidem Jesu Christi: et nos in Christum Jesum credimus, ut justificemur ex fide Christi, et non ex operibus legis: propter quod ex operibus legis non justificabitur omnis caro. 17 Quod si quærentes justificari in Christo, inventi sumus et ipsi peccatores, numquid Christus peccati minister? Absit. 18 Si enim quæ destruxi, hæc iterum ædifico: prævaricatorem me constituo. 19 Ego enim per legem, legi mortuus sum, ut Deo vivam: Christo confixus sum cruci. 20 Vivo autem, jam non ego: vivit vero in me Christus. Quod autem nunc vivo in carne: in fide vivo filii Dei, qui dilexit me, et tradidit seipsum pro me. 21 Non abjicio gratiam Dei. Si enim per legem justitia, ergo Christus gratis mortuus est.

Ephr. Rom.: omittit δὲ, Alex. Hier. 'fide Christi,' et Cod. Aug. Lat. ἐκ πλοτεως, omisso Χριστοῦ, Cod. Aug. Sed habent Codd. Alex. Ephr. Hier. ad loc. ἐξ ἐργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ, et iv. 516. δτι, Codd. Alex. Aug. Rom. διέτι, Cod. Ephr. ; est, omittit Cod. Aug. Lat.

18. 'hæc iterum,' Cod. Aug. Lat. et Codd. Lat. B. M. R. S. et Hier. ad loc.: et Archel. *Disputatio cum Manete.* συνιστάω, Codd. Alex. Ephr. Aug. Rom.

19. συνεσταύρωμαι, 'confixus sum cruci' (sic Hier. ad locum): obscure. Videatur scripsisse 'concrucifixus sum.' Rom. vi. 6, 'simul crucifixus.' Matt. xxvii. 44, 'crucifixi cum,' et sic Marc. xv. 32; Joh. xix. 32. TOTUM velim legas, 'cum Christo fixus sum cruci.' Sic Ephes. ii. 5: συνεζωσολησεν ἡμᾶς σὺν Χριστῷ, 'con- viviavit nos Christo et conresuscitavit,' &c.

20. ἐν πλοτει τῇ τοῦ νιοῦ τοῦ θεοῦ, omisso ξῶ, Alex. ἐν πλοτει ξῶ τῇ τοῦ θεοῦ καὶ Χριστοῦ, Codd. Aug. Rom. Ephr. et Cod. Aug. Lat. ut edit.

21. Hier. 'Christus gratis,' et sic Cod. Aug. Lat. et Codd. Lat. B. M. R. S. et Hier. iv. 516, 'Christus sine causa.'

ΚΕΦΑΛΑΙΟΝ γ.

1. Ω ἀνόητοι Γαλάται, τις ὑμᾶς ἐβάσκανεν, οὶς κατ' ὄφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; 2 Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; 3 Οὕτως ἀνόητοί ἔστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; 4 Τοσαῦτα ἐπάθετε εἰκῆ; εἰ γε καὶ εἰκῆ. 5. Οὐν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 Γιαώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὐτοὶ εἰσιν νιοὶ Ἀβραάμ. 8 Προδόσσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ, "Οτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9 "Οστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 "Οσοι γάρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶ γέγραπται γάρ, ὅτι Ἐπικατάρατος πᾶς δὲ οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11 "Οτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται" 12 δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιῆσαι αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· ὅτι γέγραπται Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου" 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν

III. 1. τῇ δληθείᾳ μὴ πειθεσθαι, omittunt Codd. Alex. Rom. Aug. Copt. Syr. et Hier. ad locum. Tertull. de Prescript. Hær. 'O insensati Galatæ, quis vos fascinavit?' non amplius. Cod. Ephr. habet. Hier. ad loc., legitur in quibusdam codd. 'fascinavit non credere veritati,' sed quis hoc in exemplaribus Adamantii non habet omisimus. ἐν ὑμῖν omittunt Codd. Alex. Rom. Ephr. Cod. Aug. habet, sed Lat. 'prescriptus est et crucifixus:' 'prescriptus,' sic Gothicus. Archelaus, 90: 'quorum ante oculos Jesus Christus prescriptus est crucifixus:' 'proscriptus,' Codd. Lat. B. S. et R. a manu secunda. Vulg. Hier. 'proscriptus.'

2. Athanas. 651, ut ed. Cod. Aug. μαθεῖν θέλω ἀφ. 'Hoc solum volo a vobis discere.' 'a vobis volo discere,' Hier. et MSS. Hier.

3. 'ut cum Spiritu,' Hier. Sed Cod. Aug. omittit. 'Consummamini,' Codd. Lat. B. R. M. S. Hier. II. 751: 'Incipientes Spiritu nunc carne consummamini.'

5. τὸ πνεῦμα ἐλάβετε, Cod. Alex. Omitt. Codd. Ephr. Aug. et Irenæus, 337, et 9.

6. καθὼς γέγραπται ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, Cod. Aug. Sed Codd. Alex. Ephr. et Iren. 337, 453, ut ed. Cod. Aug. Lat. 'scriptum est, Credidit Abraham Deo,' MSS. Vulg. omnes, 'sicut Abraham credidit Deo,' et Hier. ad locum. Ab

CAPUT III.

1 O insensati Galatæ, quis vos fascinavit, ante quorum oculos Jesus Christus proscriptus est crucifixus? 2 Hoc solum volo discere a vobis: Ex operibus legis Spiritum accepistis, an ex auditu fidei? 3 Sic stulti estis? cum Spiritu cœperitis, nunc carne consummamini? 4 Tanta passi estis sine causâ? si tamen sine causâ. 5 Qui ergo tribuit vobis Spiritum, et operatur virtutes in vobis; ex operibus legis, an ex auditu fidei? 6 Sicut *Abraham credidit Deo, et reputatum est ei ad justitiam.* 7 Cognoscitis ergo quia qui ex fide sunt, ii sunt filii Abrahæ. 8 Providens autem Scriptura quia ex fide justificat Gentes Deus, prænuntiavit Abrahæ: *Quia benedicentur in te omnes gentes.* 9 Igitur qui ex fide sunt, benedicuntur cum fideli Abraham. 10 Quicumque enim ex operibus legis sunt, sub maledicto sunt. Scriptum est enim: *Quia maledictus omnis qui non permanserit in omnibus quæ scripta sunt in Libro legis, ut faciat ea.* 11 Quoniam autem in lege nemo justificatur apud Deum, manifestum est: *quia justus ex fide vivet.* 12 Lex autem non est ex fide: sed *Qui fecerit ea, vivet in illis.* 13 Christus nos redemit de maledicto legis, factus pro nobis maledictum: quia scriptum est, *Maledictus omnis qui pendet in ligno*, ut in Gentes benedictio Abrahæ fieret in Christo

hoc loco usque ad 'Qui ex fide sunt benedicentur cum fideli Abraham,' Marcion, de suo Apostolo erasit.

7. Hier. 'cognoscitis ergo,' et plures Codd. Lat. et Iren. 453. Iren. 337: 'cognoscite itaque.'

8. ἐνελογθήσονται, Codd. Alex. Ephr. Rom. et 15 Gallici. 'benedicentur,' Hier. et Irenæus, 337, 453, et in eo pro ἐν σοι, v. 8.

9. 'benedicuntur,' Cod. Aug.

10. διτ, Codd. Alex. Ephr. Rom. Aug. Sic et Aug. Lat. 'quia.' Sed MSS. vulgati omnes omitt., et Hier. ad loc. et iv. 200. Cod. Rom. ἐμμένει πᾶσι τοῖς ἐγγεγραμμένοις.

11. Hier. 'vivit.' Cod. Aug. παρὰ θεοῦ, et pro δῆλον, γέγραπται γάρ. Aug. Lat. 'Scriptum est enim quia justus ex fide vivit.'

12. Euseb. *in Psal.* p. 80, ἡγέρασεν. ἀνθρώπος omittunt Codd. Alex. Ephr. Aug. Rom.

13. Hilar. p. 100: 'factus pro nobis ipse maledictum quia scriptum est,' et Codd. Alex. Aug. Rom. διτ γέγραπται, et Euseb. *in Psalm.* 54. 5. Euseb. *Dem.* 198, ut ed. Irenæus, *ap. Theodoritum*, γέγραπται γάρ. Sed *versio vetus Irenæi*, 'quoniam scriptum est.'

14. ἡ εὐλογία τοῦ πνεύματος, Cod. Aug. Athanas. 654, ut ed.

Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως. 15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, δικαὶος ἄνθρωπον κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἡ ἐπιδιατάσσεται: 16 τῷ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνὸς, Καὶ τῷ σπέρματί σου, ὃς ἔστι Χριστός. 17 Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δὶ' ἐπαγγελίας κεχάρισται ὁ Θεός. 19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προστέθη, ἄχρις οὐ ἔλθη τὸ σπέρμα φῶτον ἐπήγγελται, διαταγεῖς δὶ' ἀγγέλων ἐν χειρὶ μεσίτου ωδὴ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἰς ἔστιν. 20 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἔδόθη νόμος ὁ δυνάμενος ζωσποιῆσαι, διντως ἐκ νόμου ἀνὴρ ἡ δικαιοσύνη· 21 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑφ' ἀμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 22 Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν ὑπὸ νόμου ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. 23 "Οστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιοθάμεν· 24 ἐλθούστης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἐσμέν. 25 Πάντες γὰρ νιὸι Θεοῦ ἔστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. 26 οὗτοι γὰρ εἰς Χριστὸν ἐβαπτισθῆτε, Χριστὸν ἐνεδύσασθε. 27 Οὐκ ἔνι Ιουδαῖος οὐδὲ "Ἐλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ

15. κατὰ ἄνθρωπον λέγω ἀδελφοί, Codd. Alex. et Ephr. Cod. Aug. ut edit. προκεκυρωμένην, Cod. Ephr. Codd. Alex. Aug. ut edit.

16. ἐρρέθησαν, Codd. Alex. Ephr. Aug. ἐρρέθησαν, Cod. Rom. δὲ omittunt Codd. Aug. et Born. 'et semini tuo,' MSS. quidam et 'in semine tuo.' Nempe, Gen. xxii. 18: καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου τάντα τὰ ξύνη, et xxvi. 4. Nam quod in Genesi etiam dicitur: 'Et semini tuo,' hoc tantum est, 'dabo terram hanc' nihil ad benedictionem gentium. Tertull. *de Carne Christi*: 'non dixit seminibus, tanquam de pluribus, sed semine, tanquam de uno, quod est Christus.' Ireneus, 453, *de de. Lego*, 'At Abraham.' Absorptum a ordinat. δὲ, 'at,' ssepe ut iv. 4, δτε δὲ ηλθε, 'at ubi venit.'

17. κεκυρωμένην, Cod. Aug. εἰς Χριστὸν, omittit. Codd. Alex. Rom. Ephr. Unus Wetsten. Copt. ΑEth. Cod. Aug. εἰς Χριστὸν habet, sed Lat. omittit.

19. Ireneus, 210, bis, 'Quid ergo lex factorum—cui promissum est?' et sic p. 432. August. *ap. Hier.* iv. 636: 'Quid ergo lex?' atque huic interrogationi respondet, 'prævaricationis gratia...promissum est.' ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς, Codd. Alex. Ephr. Aug. Rom. M. Gallicus. Cod. Aug. τι οὐν; δὲ νόμος τῶν πράξεων ἐτέθη, ἄχρις. Lat. 'Quid igitur? lex propter transgres-

Jesu, ut pollicitationem Spiritus accipiamus per fidem. 15 Fratres, (secundum hominem dico,) tamen hominis confirmatum testamentum nemo spernit aut superordinat. 16 Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit: *Et seminibus*, quasi in multis: sed quasi in uno, *Et semini tuo* qui est Christus. 17 Hoc autem dico testamentum confirmatum a Deo: quæ post quadringentos et triginta annos facta est Lex non irritum facit ad evacuandam promissionem. 18 Nam si ex lege hæreditas, jam non ex repremissione. Abrahæ autem per repremissionem donavit Deus; 19 Quid igitur? Lex propter transgressiones posita est, donec veniret semen cui promiserat, ordinata per angelos in manu mediatoris. 20 Mediator autem unius non est. Deus autem unus est. 21 Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset justitia. 22 Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi daretur credentibus. 23 Prius autem quam veniret fides, sub lege custodiebamur conclusi in eam fidem quæ revealanda erat. 24 Itaque lex paedagogus noster fuit in Christum, ut ex fide justificemur. 25 At ubi venit fides, jam non sub paedagogo sumus. 26 Omnes enim filii Dei estis per fidem in Christo Jesu. 27 Quicunque enim in Christum baptizati estis, Christum induitis. 28 Non est Judæus neque Græcus; non est servus, neque liber: non est masculus, neque femina. Omnes enim vos unum estis

sionem posita,' et Hier. iv. 200, 'et cui repromissum est.' Ergo hic pro 'promiserat' lego 'promissum erat—angelos.' Cod. Ephr. δι' ἀγγέλου. Codd. Alex. Aug. δι' ἀγγέλων, et Euseb. c. Marcell. p. 95, et alibi, ut p. 139. Hier. ad loc.

21. Cod. Rom. omitt. τοῦ θεοῦ. ὅντες ἐκ νόμου δὲ ἡν, Codd. Alex. Ephr. Sed Cod. Rom. ὅντες ἐν νόμῳ δὲ ἡν. Cod. Aug. δληθελε ἐκ νόμου ἡ δικαιοσύνη.

22. δι' ἀμ. Codd. Alex. Aug. πάττα, Cod. Aug. omisso τδ.

23. συγκλειόμενος, Codd. Alex. Rom. Aug.

24. εἰς Χριστὸν Ἰησοῦν, 'in Christo Jesu,' Cod. Aug. Hier. ad loc. et iv. 200, 'in Christo,' om. 'Jesu'; ad loc. et iv. 200, 'sub paedagogo sumus,' et iv. 516, et Cyr. Hier. p. 67. Pro γέγονεν Cod. Rom. ἐγένετο.

26. 'quæ est,' Hier. iv. 200, et ad loc.; id esset, πάττεως τῆς ἐν Χρ. 'Ιοῦ. Sed omnes Græci sine τῆς, et MSS. quidam omitt. 'quæ est.'

27. Hilar. 951: 'in Christo bapt.,' 'non inest—nest—inest.' Cypr. Ep. 74, 'in Christo.' Sic Hier. ad loc. et iv. 383.

28, 29. Cod. Alex. ἀπάντες γάρ ὑμεῖς ἔστε Χριστοῦ Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ. Cod. Aug. Born. πάντες γάρ ὑμεῖς ἐν ἔστε ἐν Χριστῷ Ἰησοῦ. εἰ δὲ ὑμεῖς πάντες ἐν ἔστε ἐν Χριστῷ Ἰησοῦ. Hier. in locum, et iv. 383, et Hilar. 952, 'unum estis.' Alterutra lectio vera est, non ex utraque mixta, ut Vulgat. ἀπάντες, Cod. Rom.

θῆλυ ἅπαντες γάρ οὐμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦν. 29 Εἰ δὲ οὐμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, κατ' ἐπαγγελίαν κληρονόμοι.

ΚΕΦΑΛΑΙΟΝ 8.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον δὲ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὡν ² ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. ³ Οὕτω καὶ οὐμεῖς, ὅτε οὐμεῖς νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου οὐμεθα δεδουλωμένοι ⁴ ὅτε δὲ ἥλθε τὸ πλήρωμα τοῦ χρόνου, ἔξαπέστειλεν δὲ Θεὸς τὸν οὐδὲν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμου, ⁵ ὡν τοὺς ὑπὸ νόμου ἔξαγοράση, ὡν τὴν οὐθεσίαν ἀπολάβωμεν. ⁶ Οὐτὶ δέ ἐστε οὐδὲ, ἔξαπέστειλεν δὲ Θεὸς τὸ πνεῦμα τοῦ οὐδὲν αὐτοῦ εἰς τὰς καρδίας οὐμῶν, κράζον, Ἀββᾶ ὁ πατήρ. ⁷ Ωστε οὐκ ἔτι εἰ δοῦλος, ἀλλὰ οὐδὲς εἰ δὲ οὐδὲς, καὶ κληρονόμος διὰ Θεοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν τοὺς φύσει μὴ οὐσι θεοῦς ἐδουλεύσατε ⁹ οὐν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οὶς πάλιν ἀνωθεν δουλεύειν θέλετε; ¹⁰ Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. ¹¹ Φοβοῦμαι οὐμᾶς, μήπως εἰκῇ κεκοπίακα εἰς οὐμᾶς. ¹² Γίνεσθε ὡς ἕγω, ὅτι κάγω ὡς οὐμεῖς, ἀδελφοὶ, δέομαι οὐμῶν οὐδὲν με ἡδικήσατε. ¹³ Οἰδατε δὲ ὅτι δι' ἀσθενειαν τῆς σαρκὸς εὐτργγελισάμην οὐμᾶν τὸ πρότερον ¹⁴ καὶ τὸν πειρασμὸν οὐμῶν ἐν τῇ σαρκὶ μου οὐκ ἔξουθενήσατε οὐδὲ ἔξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν

29. καὶ omittunt Codd. Alex. Ephr. Rom. Cod. Aug. habet, et ἄρα οὖν. Cod. Rom. σπέρματός ἐστε. 'Abrahæ semen,' Hier. et Codd. Latini B. M. R. S.

IV. 1. Cod. Aug. λέγω δὲ ἀδελφοὶ, 'Dico autem fratres.' *Vetus liber Cypriano ascriptus*, p. 31: 'Quamdiu erit infans procuratores et actores habet.' *Sed MS. Regius*: 'Quamdiu heres infans est sub procuratore et actore est.' Hier. *ad loc.* 'est'—et—'actoribus.'

2. προθεσμίας τῆς τοῦ πατρὸς, Cod. Rom.

3. οὐμεθα, Cod. Aug.

4. 'natum ex muliere,' Cypr. 37. Tertull. *de Vel. Virg.*: 'factum ex muliere,' et *de Carn. Christi*, 20: 'factum ex muliere.' 'Hoc quidem impressius quod factum potius dicit quam natum, simplicius enim enuntiasset Natum.' Athanas. 580, γενόμενον. Sed plures ibi MSS. γενόμενον, sed 1120, γενόμενον—ἔξαγορδην. *Pseudath.* p. 1, γενόμενον.

5. Cod. Aug. ἔξαγορδην.

6. ἔξαπέστειλεν, omisso δὲ θεός, Cod. Rom. Hilar. p. 803: 'Quoniam estis filii

in Christo Jesu. 29 Si autem vos Christi: ergo Abrahæ semen estis, secundum promissionem hæredes.

CAPUT IV.

1 Dico autem: Quanto tempore hæres parvulus est, nihil differt servo, cum sit dominus omnium: 2 sed sub tutoribus est et actoribus usque ad præfinitum tempus a patre: 3 ita et nos cum essemus parvuli, sub elementis mundi eramus servientes. 4 At ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere, factum sub lege, 5 ut eos qui sub lege erant redimeret, ut adoptionem filiorum recipieremus. 6 Quoniam autem estis filii, misit Deus Spiritum filii sui in corda nostra, clamantem: Abba, Pater. 7 Itaque jam non es servus, sed filius: Quodsi filius; et hæres per Deum.

8 Sed tunc quidem ignorantes Deum, iis qui natura non sunt dii, serviebatis. 9 Nunc autem cum cognoveritis Deum, immo cogniti sitis a Deo; quomodo convertimini iterum ad infirma et egena elementa, quibus denuo servire vultis? 10 Dies observatis, et menses, et tempora, et annos. 11 Timeo vos, ne forte sine causâ laboraverim in vobis. 12 Estote sicut ego, quia et ego sicut vos: fratres, obsecro vos: Nihil me læsistis. 13 Scitis autem quia per infirmitatem carnis evangelavi vobis jampridem: 14 et tentationem vestram in carne mea non sprevistis, neque respuistis: sed sicut Angelum Dei exceperitis me, sicut Christum dei—corda nostra.' ἡμῶν, Codd. Alex. Rom. Ephr. Aug. Hier. *ad loc.* 'filii dei—corda nostra.' Sic MSS. Cod. Aug. *vñl θεοῦ*. Lat. 'estis filii dei.' Athanas. I. 237, ἡμῶν, sed 654, variant MSS. Cod. Aug. ἐν φράζομεν.

7. Cod. Aug. οὐκέτι δοῦλος, omisso et. Lat. 'non est.' Codd. Alex. Rom. Aug. ἀλλὰ νῖσ. Codd. Alex. Rom. κληρονόμος διὰ θεοῦ. Cod. Aug. κληρονόμος διὰ θεῶν. Ephr. κληρονόμος, cetera omittit. Athanas. 654: κληρ. θεοῦ διὰ Χριστοῦ. διὰ θεοῦ, Codd. Alex. Rom. Copt. Vulg. Favet Æth. Hier. *ad loc.* 'heres per Christum,' et 'est.'

8. φύσει μὴ οὖσι, Codd. Alex. Ephr. Rom. Cod. Aug. τοῖς μὴ φύσει οὖσιν θεοῖς ἐδούλευσατε. Hier. 'servistis his qui naturâ non erant dii, nunc vero agnoscentes Deum, magis vero cogniti ab eo.' Born. Lat. 'immo.'

9. Cod. Rom. δούλευσαται.

10. Chrys. III. 85: παρατηρεῖτε...καιροὺς καὶ ἐνιαυτοὺς, sed mox παρατηρεῖσθε. Cod. Aug. καὶ ἐνιαυτοὺς καὶ καιρούς. Lat. 'et annos et tempora.'

13. οἴδατε οὖτι, omisso δὲ Cod. Aug.

14. πειρασμὸν ὑμῶν ἐν τῇ σπειρᾷ μου, Codd. Alex. Rom. Ephr. Aug. Sed Hier. *ad loc.* 'vestram que erat in carne mea.'

Ίησοῦν. 15 Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμᾶν ὅτι, εἰ δινατὸν, τοὺς ὁφθαλμοὺς ὑμῶν ἔξορύξαντες ἐδώκατε μοι. 16 Ὡστε ἔχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦντιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦντε. 18 Καλὸν δὲ ζηλοῦσθε ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρενναῖ με πρὸς ὑμᾶς. 19 Τεκνία μου, οὓς πάλιν ὡδίνω, ἄχρις οὐ μορφωθῆ Χριστὸς ἐν ὑμῖν ποθελον δὲ παρέναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνὴν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. 20 Λέγετέ μοι οἱ ὑπὸ νόμον θέλουστε εἶναι, τὸν νόμον οὐκ ἀκούετε; 21 Γέγραπται γὰρ, ὅτι 'Αβραὰμ δύο οὐδόντες ἔσχει, ἔνα ἐκ τῆς παιδίσκης, καὶ ἔνα ἐκ τῆς ἐλευθέρας· 22 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγένηται· ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας. 23 'Ατινά ἔστιν ἀλληγορούμενα· αὐταὶ γάρ εἰσιν δύο διαθῆκαι· μία μὲν ἀπὸ δρούς Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἔστιν 'Αγαρ. 24 Τὸ γὰρ Σινᾶ δρος ἔστιν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 25 'Η δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἔστιν, ἥτις ἔστι μήτηρ ἡμῶν ποτέ γέγραπται γὰρ, Εὐφράνθητι στείρα ἡ οὐ τίκτουσα, ρῆξον καὶ βόσσον ἡ οὐκ ὡδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἡ τῆς ἔχουσης τὸν ἄνδρα. 26 'Ημεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἔσμέν. 27 'Αλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδώκε τὸν κατὰ πνεῦμα, οὗτο καὶ νῦν. 28 'Αλλὰ τί λέγει ἡ γραφή; 'Ἐκβαλε τὴν

15. Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; Codd. Alex. Ephr. Rom. ποῦ οὖν ἡ ὁ μακαρισμὸς Cod. Aug. Hier. ut ed. Vulg. Hier. ad loc. 'potuisset.' ἔξορύξαντες ἐδώκατε, omisso μοι, Codd. Alex. Ephr. ἀν omittit Cod. Rom., habet Chrys. III. Cod. Aug. ἔξορύξαντες καὶ ἐδώκατε ob Latinum 'emissetis et dedissetis,' sed ἔξορύξαντες partici-
pium resolvitur in 'emissetis et.'

16. ὥστε ἔγω ἔχθρὸς, Codd. Clar. Aug. Born. Aug. Lat. ut ed.

18. Codd. Eph. Alex. καλὸν δὲ ζηλοῦσθαι (id est, ζηλοῦσθε). Rom. καλὸν δὲ ζηλοῦσθε. Aug. καλὸν τὸ ζηλοῦσθαι πάντοτε ἐν τῷ ἀγαθῷ. Cod. Aug. ζηλοῦντε· ζηλοῦτε δὲ τὰ κρείττω χαρισμάτα. καλόν.... Ita Clar. Born. Aug. Lat. 'αεμυ-
λεμινι. Αεμυλαμινι autem dona meliora. Bonum quoque αεμυλαμινι.' Irrepat
ex margine. Hier. ut Vulgat.

19. τέκνα μου, Euseb. Psalm. 406. Ita Cod. Rom. μέχρις οὖν, Rom.

21. 'non legitis,' διαγνώσκετε, Cod. Aug. ut Clar. et Born. 'legem legentes
non audistis,' Hilar. 246. 'legistis,' Hier. IV. 200, sed ad loc. 'audistis,' et in
Enarratione, 'Audit ergo legem.' ἀκούετε, Socrates, 291; Chrys. III.

23. ὁ ἐκ, omisso μὲν, Cod. Rom. δι' ἐπαγγελίας, Codd. Alex. Ephr. Cod.
Aug. διὰ τῆς ἐπ.

24, 25. εἰσιν δύο διαθῆκαι, omisso al, Codd. Alex. Ephr. Aug. et novi omnes,
et Euthal. 'Allegorumena,' Hilar. 246. αὐτὰ γὰρ, Cod. F. Vide Hier. III.
1312. τὸ δὲ 'Αγαρ Σινᾶ δρος, Codd. Alex. Rom. τὸ γὰρ Σινᾶ δρος ἔστιν,

Jesum. 15 Ubi est ergo beatitudo vestra? Testimonium enim perhibeo vobis, quia, si fieri posset, oculos vestros eruissetis, et dedissetis mihi. 16 Ergo inimicus vobis factus sum, verum dicens vobis? 17 *Æ*Emulantur vos non bene: sed excludere vos volunt, ut illos æmulemini. 18 Bonum autem æmulamini in bono semper: et non tantum cum præsens sum apud vos. 19 Filioli mei, quos iterum parturio, donec formetur Christus in vobis. 20 Vellem autem esse apud vos modo, et mutare vocem meam: quoniam confundor in vobis. 21 Dicite mihi qui sub lege vultis esse; legem non legitis? 22 Scriptum est enim: Quoniam Abraham duos filios habuit: unum de ancillâ, et unum de libera. 23 Sed qui de ancilla secundum carnem natus est; qui autem de libera, per repromissionem: 24 quæ sunt per allegoriam dicta. Hæc enim duo sunt testamenta, unum quidem a monte Sina, in servitutem generans; quæ est Agar: 25 Sina enim mons est in Arabia, qui conjunctus est ei quæ nunc est Jerusalem, et servit cum filiis suis. 26 Illa autem quæ sursum est Jerusalem, libera est, quæ est mater nostra. 27 Scriptum est enim: Lætare sterilis, quæ non paris; erumpe et clama, quæ non parturis: quia multi filii desertæ, magis quam ejus quæ habet virum. 28 Nos autem, fratres, secundum Isaac promissionis filii sumus. 29 Sed quomodo tunc qui secundum carnem natus fuerat, persequebatur eum qui secundum spiritum: ita et nunc. 30 Sed

omisso 'Αγαρ, Codd. Ephr. Aug. et sic om. 'Αγαρ Vulg. MSS. omnes. Hier. IV. 235. Hier. *ad locum*, 'a monte...qui conterminus est.' Epiphan. 695: γεννώσα. τὸ γέροντος Σινᾶ ἐστὸν ἐν τῇ Ἀραβίᾳ. συστοιχεῖ δὲ, Codd. Alex. Ephr. ἡ συνστοιχώσα τῇ... Cod. Aug. Born. δουλεύει γάρ, Codd. Alex. Rom. Ephr. Aug.

26. Codd. Ephr. Rom. Aug. omitt. πάτερν. Habet Alex. Irenæus 459: 'mater omnium nostrum.' Euseb. c. Marcell. p. 10: μήτηρ ἡμῶν ἀπάντων, sed ἡμῶν om. ἀπάντων, p. 136, et Demonst. p. 304, et Hist. p. 430, et in Psalm. p. 191. 201. 539. 450. 388. 360. 313. 208. Cyril. Hier. 298: πάτερν ἡμῶν. Hilarius, p. 40: 'Sed Jerusalem illa quæ in cœlis est, quæ mater est nostra, quæ civitas regis magni est,' et p. 163, 'quæ est mater nostra (om. πάτερν), et 403, et Præp. 564. Hier. II. 746, et *ad loc.* 'mater omnium nostrum,' et App. II. 186, 'mater nostra,' et 510. 792. 809. III. 355, et 503, 'omnium nostrum.'

28. Cod. Rom. νοεῖς—έστε. Ita Aug., sed Lat. ut ed. Born. 'vos—estis.' Irenæus, 453, 'vos—estis.' Hier. *ad loc.* 'nos—sumus,' et in *Enarratione*: 'Origenes hunc locum edisserens ita Apostoli posuit exemplum: Vos autem—fratres—estis.' Hier. III. 389: 'Sed sicut tunc qui s.c. *natus est*.'

30. τὴν παιδίσκην ταύτην, Cod. Alex. Sed omittunt ταύτην, Ephr. Aug. κληπονομήσῃ, Codd. Alex. Ephr. Aug. -μήσει, Rom. Cod. Aug. omittit μή. νιοῦ τῆς ἐλευθέρας. Cod. Aug. νιοῦ μου 'Ισαάκ, 'cum filio meo Isaac.' Sic Born. Gr.

παδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γάρ μὴ κληρονομήσει ὁ υἱὸς τῆς παδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. οἱ Ἀρα οὖν, ἀδελφοί, οἵκ εἶμεν παδίσκης τέκνα, ἀλλὰ ἐλευθέρας, τῇ ἐλευθερίᾳ ἡ ἡμᾶς Χριστὸς ἡλευθέρωσεν.

ΚΕΦΑΛΑΙΟΝ ε'.

1 Στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἰδε ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 Κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε τῆς χάριτος ἔξεπέσατε. 5 Ἡμεῖς γάρ πνεύματι ἐς πίστεως ἀπίδα δικαιοσύνης ἀπεκδεχόμεθα: 6 ἐν γάρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἴσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργούμενη. 7 Ἐτρέχετε καλῶς τίς ὑμᾶς ἐνέκοψε; τῇ ἀληθείᾳ μὴ πείθεσθαι μηδενὶ πείθεσθε. 8 Ἡ πεισμονὴ οὐκέτι ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον τὸ φύραμα δολοῖ. 10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ἦ. 11 Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τὸ ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὁφελον καὶ ἀποκόφονται οἱ ἀναστα-

Lat. et Hier. ad loc. 'Hucūs δὲ ἀδελφοί, Codd. Alex. Ephr. διὸ ἀδελφοί, Rom. ἄρα οὖν ἀδελφοί, Aug. ἀλλὰ ἐλευθέρας omisso τῆς, Aug. Born. Cod. Rom. τῆς habet. τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν, Alex. Ephr. Rom. ἡ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν, Aug. Born. Hier. III. 389: 'Nos autem fratres non sumus filii ancillae sed liberæ quâ libertate donavit Christus.' Et sic ad loc.

V. 1. Post ἐλευθερίᾳ, Cod. Rom. omitt. οὖν, et sic Hier. ad loc. Post στήκετε addunt οὖν, Codd. Alex. Ephr. Aug. δουλείας ζυγῷ, Cod. Aug. Cod. Aug. omittit πάλιν, et sic Hier. ad loc. Ibidem habet 'quoniam.'

4. Omittunt τοῦ Ephr. Rom. Aug. Habet Alex.

6. Omitt. Ιησοῦν, Cod. Rom.

7. Hier. ad loc. Sequitur 'nemini consenseritis' sed quia nec in Græcis libris, nec in his qui in Apostolum commentarii sunt, hoc scriptum invenimus, prætereundum videtur. Ut editum Hier. II. 751; III. 1387; IV. 195. Hier. IV. 230: 'Suasio non est—vocavit vos.' πιθέσθαι omittit Cod. Alex. An distinguendum τίς ὑμᾶς ἐνέκοψε; Lucifer. 219, ut Vulg.: 'Currebatis bene quis vos impedit veritati non obediere?' Mox, 'Qui nemini consenseritis, suasio vestra ex deo est qui vocat vos. Nescitis quia modicum fermentum totam massam corrumptit.' Tertull. de Præscript. Hæret.: 'Tam bene currebatis quis vos impedit?'—non amplius. Cod. Aug. τῇ ἀληθείᾳ πιθέσθαι μηδενὶ πείθεσθαι. Lat. 'Veritati non obediere

quid dicit Scriptura? Ejice ancillam, et filium ejus: non enim hæres erit filius ancillæ cum filio liberæ. si Itaque, fratres, non sumus ancillæ filii, sed liberæ, qua libertate nos Christus liberavit.

CAPUT V.

State ergo, et nolite iterum jugo servitutis contineri. 2 Ecce ego Paulus dico vobis: quoniam si circumcidamini, Christus vobis nihil proderit. 3 Testificor autem rursum omni homini circumincidenti se, quoniam debitor est universæ legis faciendæ. 4 Evacuati estis a Christo qui in lege justificamini: a gratia excidistis. 5 Nos enim spiritu ex fide, spem justitiae expectamus. 6 Nam in Christo Jesu neque circumcisio aliquid valet, neque præputium, sed fides quæ per charitatem operatur. 7 Currebatis bene: quis vos impedivit? Veritati non obedire, nemini consenseritis. 8 Persuasio non est ex eo qui vocat vos. 9 Modicum fermentum totam massam corruptit. 10 Ergo confido in vos in Domino, quod nihil aliud sapietis; qui autem conturbat vos portabit judicium, quicumque est ille. 11 Ego autem, fratres, si circumcisionem adhuc prædico, quid adhuc persecutionem patior? Ergo evacuatum est scandalum crucis. 12 Utinam

nemini consenseritis. Persuasio non est ex eo qui vocat vos, et sic MSS. Vulgat. omnes. Immo omittunt Gallici. ἐνέκοψεν, Codd. Alex. Ephr. Rom. Aug. 15 Gallici, et Euthalius. Legò η πεισμονή ἐκ τοῦ καλοῦτος ὑμᾶς, omisso οὐκ. Vide Millium.

8. Hier. In Latinis codicibus invenio. ‘Persuasio *vestra* ex deo est qui vocavit vos.’ Melius igitur et verius sic legitur, ‘Persuasio *vestra* non est ex eo qui vocavit vos.’

9. δολοῦ, ‘corruptit,’ Cod. Clar. ὕμοι, Alex. Ephr. Aug. Ibidem Latini B.M.R. ‘massam corruptit,’ sed S. ‘totam conspersionem fermentat.’ Hier. Male in nostris Codd. ‘corruptit’ pro ‘fermentat,’ et sic ad 1 Cor. v. 6.

10. Codd. Ephr. Aug. ‘Ἐγώ δὲ πέτριθα, sed omittunt δὲ Alex. Rom. Cod. Aug. Lat. ‘Ego autem confido vobis in Domino quod nihil aliud sapietis, quam habet veritas Christi.’ Græc. φρονήσετε ἦν ἔχει η ἀληθεῖα τοῦ Χριστοῦ. N.B. ‘quam’ ἦν. δοτις ἔλευ η, Alex. Rom. η, Ephr. Aug.

11. Cod. Aug. omittit η. Codd. Alex. Ephr. τοῦ σταυροῦ τοῦ Χριστοῦ. Sic et Copt. ΑEth., sed omitt. Aug.

12. Tertull. *de Anima*, ‘Utinam et præcidantur qui vos subvertunt.’ Hier. II. 761: ‘præcidantur—conturbant.’ Sed ad locum ‘abscindantur.’ Sed de Eunuchismo accipit.

τοῦντες ὑμᾶς. 13 'Τμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆς σαρκὸς, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις' 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε. 16 Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 'Η γὰρ σάρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἡ ἐὰν θέλητε, ταῦτα ποιῆτε. 18 Εἰ δὲ πνεύματι ἀγεσθε, οὐκ ἔστε ὑπὸ νόμουν. 19 Φανερὰ δέ ἔστι τὰ ἔργα τῆς σαρκὸς, ἄτινα ἔστι πορνεία, ἀκαθαρσία, ἀσέλγεια, ἡ εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ξῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 20 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὄμοια τούτοις ἀ προλέγω ὑμῖν, καθὼς προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. 21 'Ο δὲ καρπὸς τοῦ πνεύματός ἔστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 22 πραῦτης, ἐγκράτεια' κατὰ τῶν τοιούτων οὐκ ἔστι οὐδέποτε. 23 Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἔσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 24 Εἰ ξῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 25 Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

13. Cod. Aug. ὑμέis δὲ...τῇ σαρκὶ δῶτε ἀλλὰ τῇ ἀγαπῇ τοῦ πνεύματος δουλεύετε ἀλλήλοις. Vide Millium. Aug. Lat. 'carnis detis,' omisso 'spiritus.' Hier. ad loc. 'in occasionem carni (subauditur, 'detis') quod quia in Graeco non habetur Latinus posuit interpres.'

14. Cod. Aug. ὑμος ἐν ὑμῖν πληροῦται. Sed Ephr. Alex. Rom. πεπλήρωται, et omitt. ἐν ὑμῖν. Clar. Aug. Born. omitt. ἐν τῷ. Alex. Rom. σεαυτὸν, sed Ephr. Aug. ἑαυτόν.

15. Cod. Aug. εἰ δὲ δάκνετε καὶ κατεσθίετε ἀλλήλους, βλέπετε μὴ ἀναλωθῆτε ὑπὸ ἀλλήλων. Lat. 'Quodsi mordetis et devoratis invicem, videte ne ab invicem consumamini.' MSS. Vulg. ut edit. Hier. III. 728: 'Si autem invicem mordetis et accusatis,' sed ad loc. 'comeditis.'

17. ἀ ἐὰν, Cod. Alex. Ephr. omitt. ἀ. Aug. ὁ ἀν, sed sequitur ταῦτα ταῦτα γρ, Codd. Rom. Clar. Aug. Born., 'enim' MSS. Vulg. omnes. Cyprian. 84, 'hæc enim' et 146. Hier. ad loc. et 'sibi invicem;' vide IV. 195. ἀλλήλοις ἀντικείται, Codd. Alex. Rom. Aug.

18. οὐκέτι ἔστε ὑπὸ νόμουν, Ephr.

19—21. 'impudicitia' om. *Gotthicus*, et Hier. ad loc. μοιχεία omitt. Alex. Rom. Ephr. Copt. Syr. *Æth.* Cod. Aug. μοιχεία πορνεία, et sic pluralia omnia. Ita Iren. 414: quem in cæteris vide. Lucifer. p. 100: 'opera carnis quæ sunt adulteria, fornicationes, immunditia, impudicitia, luxuria, idololatria, &c. (cætera conve- niunt)—sicut prædicti.' Cyprian. 84: 'quæ sunt adulteria, fornicationes, immun-

nam et abcidantur qui vos conturbant. 13 Vos enim in libertatem vocati estis, fratres: tantum, ne libertatem in occasionem carni, sed per charitatem servite invicem. 14 Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut te ipsum. 15 Quodsi invicem mordetis et comeditis videte ne ab invicem consumamini. 16 Dico autem: Spiritu ambulate et desiderium carnis non perficietis. 17 Caro enim concupiscit adversus spiritum: spiritus autem adversus carnem: haec enim invicem adversantur, ut non quaecumque vultis illa faciatis. 18 Quodsi spiritu ducimini, non estis sub lege. 19 Manifesta autem sunt opera carnis, quae sunt, fornicatio, immunditia, luxuria, 20 idolorum servitus, beneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae, 21 invidiae, homicidia, ebrietates, comessationes, et his similia; quae praedico vobis, sicut praedixi, quoniam qui talia agunt regnum Dei non consequentur. 22 Fructus autem Spiritus est: charitas, gaudium, pax, longanimitas, benignitas, bonitas, fides, 23 modestia, continentia. Adversus hujusmodi non est lex. 24 Qui autem sunt Christi, carnem crucifixerunt cum vitiis, et concupiscentiis. 25 Si vivimus spiritu: spiritu et ambulemus. 26 Non efficiamur inanis gloriae cupidi, invicem provocantes, invicem invidentes.

ditiae, spurcitate, idololatria, et 146. Cypr. 231: 'fornicationes, immunditiae *incestum* idololatria, &c. Cod. Aug. Lat. 'dissensiones, sectae, invidiae, haereses, homicidia' (varia interpretatio pro 'sectae'). Hier. *ad loc.*: 'In Latinis adulterium, impudicitia, homicidia in hoc catalogo vitiorum scripta reperiuntur, sed non plusquam 15 carnis opera nominata sunt.' *Vid. et iv.* 438. Hier. *ad loc.*: 'Haereses, invidiae, ebrietates (om. φύοι), 4^{um} idololatria, 7^{um} contentio, 8^{um} aemulatio, 14^{um} ebrietas, 15^{um} comessatio.' φύοι, omitt. Cod. Rom. καθὼς προεργά omisso κατ., Codd. Aug. Clar. Alex. et Ephr. ut ed. Rom. καθὼς προεπίτον. Hier. *ad loc.*: 'sicut et praedixi.' Irenaeus, I. 114: 'quemadmodum et praedixi.' Cyprian. 146: 'sicut praedixi;' ibid. 'μακροθυμία, magnanimitas (ut alibi), fides, mansuetudo, continentia, castitas,' et 84. Hier. *ad locum*: 'qui haec agunt' ergo ταῦτα legit.

23. πραύτης, Alex. Ephr. πρόστης, Aug. Methodius, p. 134, omitt. ἀγαθωσύνη. ἔγκαρπεια, ἀγνεία, 'continentia, castitas,' Cod. Aug. Gr. Lat. et Lat. MS. B. Sed Latt. R. S. M. omittunt. Hier. de his clare 'novem loca.' *Vid. Iren.* 414. Cypr. 24: 'est caritas, gaudium, pax, magnanimitas, bonitas, fides, mansuetudo, continentia, castitas.'

24. τοῦ Χριστοῦ Ἰησοῦ, Alex. Ephr. Cod. Aug. οἱ δὲ τοῦ Χριστοῦ ὄντες τὴν σάρκα αὐτῶν ἔσταύρωσαν, sic 'carnem suam,' Cypr. 24: sed Hier. *ad loc.* omitt. 'suam.' Hier. *ad loc.*: 'Origenes sic legit, 'adversus hujusmodi non est lex, qui Christi carnem crucifixerunt.'"

25. Cod. Aug. πνεύματι ἄνομον, πνεύματι στοιχῶμεν. Lat. 'si vivimus spiritu, spiritu et ambulemus.' Epiphanius, 594 ut ed., et Athanas. Latinus, 974.

ΚΕΦΑΛΑΙΟΝ Σ'.

1 Ἀδελφοί, ἐὰν καὶ προληφθῆ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραῦτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. 2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. 3 Εἰ γάρ δοκεῖ τις ἐίναί τι, μηδὲν ὡν, ἐαυτὸν φρεναπατᾶ. 4 Τὸ δὲ ἔργον ἐαυτοῦ δοκιμαζέτω ἔκαστος, καὶ τότε εἰς ἐαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἔτερον 5 ἔκαστος γάρ τὸ ἴδιον φορτίον βαστάσει. 6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. 7 Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται δὲ γάρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν δὲ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9 Τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν καιρῷ γάρ ἵδιῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 Ἀρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως. 11 Ἰδετε πηγαίκοις γράμμασιν ὑμῖν ἔγραψα τῇ ἐμῇ χειρὶ. 12 Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζονται ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. 13 Οὐδὲ γάρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσονται ἀλλὰ βούλονται ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. 14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὐ ἐμοὶ κόσμος ἐσταύρωται, κάγῳ κόσμῳ. 15 Ἐν γάρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἴσχυει οὔτε ἀκροβυστία, ἀλλὰ καὶν

VI. 1. 'consummate eum,' Hilar. 538. Cyprian. 64: 'In contemplatione habentes unusquisque, ne et vos tentemini, instruite hujusmodi in spiritu mansuetudinis' (sic MS. Reg. 4o) 'adimplebitis' (ed. et MSS.). Hier. III. 793: 'perficite hujusmodi,' et IV. 639; et ad loc. 'instruite hujusmodi,' et August.

2. Hier. ad loc. 'adimplebitis,' legebat ἀναπληρώσετε, et sic Codd. Rom. Aug. Sed Alex. Ephr. ἀναπληρώσατε, et Chrys. III. 108. Hier. ad loc. 'esse aliquid.'

3. Codd. Alex. Ephr. Rom. φρεναπατᾶ ἐαυτὸν. *De singularitate clericorum.* 'Se ipsum implanat,' Cod. Aug. ut ed.

4. Hier. ad loc. 'in semet ipso—in altero.' Cod. Rom. omitt. ἔκαστος.

6. Aug. ἐν πᾶσιν ἀγαθοῖς. Lat. 'in omnibus,' omisso 'bonis'; 'bonis,' clarè, Hier. et 'verbum.'

8. Cod. Aug. δ γάρ ἐὰν—ταῦτα. Lat. 'Quæ—hæc,' et Hier. Cod. Aug. τῷ σαρκὶ ἐαυτοῦ—ἐκ τῆς σαρκὸς αὐτοῦ. Lat. 'de spiritu et metet,' et Hier. et 'in spiritu.'

CAPUT VI.

1 Fratres, et si præoccupatus fuerit homo in aliquo delicto, vos qui spiritales estis instruite hujusmodi in spiritu lenitatis, considerans te ipsum, ne et tu tenteris. 2 Alter alterius onera portate, et adimplebitis legem Christi. 3 Nam si quis existimat se esse aliquid, cum nihil sit, ipse se seducit. 4 Opus autem suum probet unusquisque, et sic in semetipso tantum gloriam habebit, et non in altero. 5 Unusquisque enim onus suum portabit. 6 Communicet autem is qui catechizatur verbum, ei qui se catechizat, in omnibus bonis. 7 Nolite errare: Deus non irridetur. 8 Quæ enim seminaverit homo, hæc et metet. Quoniam qui seminat in carnem suam, de carne metet corruptionem: qui autem seminat in spiritum, de spiritu metet vitam æternam. 9 Bonum autem facientes non deficiamus: tempore enim suo metemus, non deficientes. 10 Ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei. 11 Videte qualibus literis scripsi vobis mea manu. 12 Qui cumque volunt placere in carne, hi cogunt vos circumcidì; tantum ut crucis Christi persecutionem non patiantur. 13 Neque enim qui circumciduntur, ipsi legem custodiunt: sed volunt vos circumcidì, ut in carne vestra glorientur. 14 Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. 15 In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova

9. Cod. Aug. ἐκκακήσωμεν. Alex. Rom. ἐγκακῶμεν. Codd. Alex. Rom. θερ-
σομεν, sed Aug. Ephr. -σωμεν.

10. Codd. Alex. Rom. ἐργαζόμεθα, sed Ephr. -ξάμεθα.

11. Cod. Aug. ὑπὸ Εγραψα. Lat. 'scripsti vobis,' et Hier.

12. Hier. omitt. 'enim.' Codd. Alex. Ephr. Rom. ἵνα τῷ σταυρῷ τοῦ Χριστοῦ
μὴ διώκωνται. Aug. ut ed.

13. Codd. Alex. Ephr. βούλονται. Aug. Rom. θέλοντι. Cod. Aug. οἱ περι-
τεμνημοι. An voluit περιτεμήμενοι? ut Rom. et Codd. novi plerique. Born.
περιτεμημενοι.

14. Cod. Alex. κανχήσασθαι. Aug. Ephr. Rom. ut ed. τῷ omittunt Alex.
Ephr. Rom. Aug. Ireneus, 19, Athan. 871: κανχάσθαι—τῷ κέσμῳ, et Euseb. in
Psalm. p. 32. 'Domini mei,' Hilar. p. 288.

15. τι ἔστιν, Codd. Alex. Ephr. Rom. Aug. Cod. Born. τι ἔστιν, 'aliquid est,'
et Hier. in loc., sed Aug. Lat. 'valet.'

κτίσις. 16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχοῦσι, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 Τοῦ λουποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στύγματα τοῦ Ἰησοῦ ἐν τῷ σάματι μου βαστάζω. 18 Ἡ χάρις τοὺς Κυρίους ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ρώμης.

16. *στοιχοῖσιν*, Codd. Alex. Aug. Ephr. Hilar. 480: 'Et quotquot regulæ huic obsecundabunt pax super eos et misericordia et super Israël.' Rufinus, iv. 362, 'sequuntur.'

17. Codd. Alex. Rom. Ephr. omittunt κυρίου. Aug. τοῦ Κυρίου ἡμῶν Ἰησοῦ. Xv.

creatura. 16 Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia, et super Israel Dei. 17 De cætero nemo mihi molestus sit, ego enim stigmata Jesu in corpore meo porto. 18 Gratia Domini nostri Jesu Christi cum Spiritu vestro, fratres. Amen.

Lat. 'stigmata Jesu in corpore meo porto.' Hier. 'domini Jesu,' sed 'domini nostri Jesu Christi.' Hier. IV. 391, et sic Cod. Born. Gr. Lat. Hier. " 'molestus sit' melius in Græco legitur 'de cætero labores mihi nemo exhibeat.'" Cod. Born. Gr. ut ed. Lat. 'de cætero mihi nemo molestus sit.'



COLLATIO CODICIS VATICANI

CURA AC STUDIO

ABBATIS RULOTTA

DILIGENTISSIME FACTA

ANNO CHRISTI, MD.CC.XXIX.



PRÆFATIO COLLATORIS.

UBICUMQUE conspiciuntur puncta hoc pacto.....tali signo indicatur, studio, brevitatis gratia, prætermissa fuisse aliqua verba. Notandum post dimidium Cap. ix. Epistolæ ad Hebræos desinere perveterem illum characterem unciale; unde reliqua Novi Testamenti suppleta sunt alia manu, et charactere admodum diverso, qui utpote emendatior, nullas vel interlineares vel marginales continet lectiones.

In illis literis in quibus conspicitur lineola transversalis e. g. *¶* significat illas literas ab ipsomet Codicis Manuscripti vetustissimo Calligrapho deletas, vel potius emendatas fuisse. Hujusmodi sunt omnes, vel fere omnes, interlineares vel marginales emendationes et castigationes. Nam ubi id diverso charactere fit, animadvertere non prætermissum est.

Nonnulla verba exscripta sunt prout existunt in ipso codice: ut in Epistola ii. S. Petri, idque factum est, ad tollendum interpretationis dubium, ita ut illorum nexuum intelligentia interpretationi ac sapientiae Domini Bentleii legentis reicta sit. Animadvertendum notam *A* (ad Matth. v. 19) non esse ejusdem characteris uncialis sicuti est Textus: similiter notam *B* (ad Matth. v. 25). [Item] fere omnes variantes lectiones sive potius emendationes Textus interlineares esse ejusdem penitus antiquitatis ac idem ipse Textus. Idem ferme dico de marginalibus, exceptis duabus primis enunciatis. Ubi ponuntur puncta hoc pacto... nihil desideratur in textu manuscripto Vaticano: sed scriptor, ut esset clarior, exscripsit prima verba, dein, ut esset brevior, in scribendo omisit nonnulla intermedia; ac propterea ita notavit illis punctis lacunas.



EVANGELIUM S. MATTHÆI.

A manu prima.

In titulo. Κατὰ Μαθθαῖον.

Cap. i. 15. ἐγέννησε τὸν Μαθθᾶν.

ii. 6. ἐξ σοῦ σοῦ γὰρ ἐξελεύ...

iv. 2, 3. ηηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα.

iv. 13. καταλιπὼν τὴν Ναζαράτ.

iv. 18. ἥσταν γὰρ ἀλειεῖς.

v. 1. καθίσαντος αὐτοῦ προσῆλθαν οἱ μαθηταὶ αὐτοῦ.

v. 16. δῆτας ἰδωσιν ὑμῶν τὰ καλὰ¹ καὶ δοξάσωσιν.

v. 18. ἵωτα ἐν ἡ μία κερέα... ἀπὸ τοῦ νόμου ἔως πάντα γένηται.

v. 19. μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων.

v. 22. τῷ ἀδελφῷ αὐτοῦ Ῥακᾶ.

v. 25. εὐνοῶν τῷ ἀντιδίκῳ σου.

A manu secunda.

Μαθθαῖον.

Μαθθᾶν.

ἐκ.

τεσσαράκοντα bis.

Ναζαρέτ.

ἀλειεῖς.

προσῆλθον.

κεραία.

ἔως ἀν.

Ad marginem quae sequuntur,

ἐλαχίστην καλεῖ τὴν οἰκίαν ἐντολὴν δὲ Καὶ διὰ ταπείνωσιν ἵνα καὶ σε παιδεύσει μετριοφρονεῖν ἐν ταῖς διδασκαλίαις.

In margine,
τὸ Ῥακᾶ ἀντὶ σύ.

Ad marginem,
τινὲς νομίζουσιν Ἀντιδίκον λέγεσθαι τὸν διάβολον. οἱ δὲ καὶ τὸν βίον παραινεῖν δὲ τὸν Κύριον ὅτι ἔως οὗ εἰ ἐν τῷ βίῳ τούτῳ διαλύθειτι ἀπ' αὐτοῦ. ἵνα μὴ ἔχῃ ὑστερον ἐλέγχειν σε περὶ ἀμαρτημάτων ὡς ἔχοντά τι τοῦ ἐναντίου καὶ τότε ποῦ δοθεῖς² τῇ κολάσει ἄχρι καὶ τῶν ἐσχάτων ἀμαρτημάτων εὐθυνόμενος³ κο-

¹ Suppletur ἔργα ad marginem.

² Sic Rulotta. [Sed forte legendum που δοθεῖς i.e. δοθῆς. ED.]

A manu prima.

Cap. v. 33. ἡκούσαται ὅτι ἐρρήθη.
 v. 37. τὸ δὲ πέρισσὸν τούτων.
 v. 42. θέλοντα ἀπὸ σοῦ δανίσασθαι
 μὴ ἀποστραφῆς.
 vi. 19. κλέπται οὐδὲ διορίσσουσι.
 vi. 32. ὅτι χρήτε τούτων.
 vi. 34. ἡ γάρ αὐτριον μεριμνήσει αὐτῆς.
 vii. 9. *Η τίς¹ ἐξ ὑμῶν ἀνθρωπος δν
 αὐτήσει ὁ νίδε.
 vii. 24. πᾶς οὖν ὅστις ἀκούει μου τοὺς²
 λόγους καὶ ποιεῖ.
 viii. 3. καὶ εὐθέως ἐκαθερίσθη αὐτοῦ
 ἡ χείρ.
 viii. 15. ἡγέρθη καὶ διεκόνει αὐτῷ ὅψιας
 δὲ γενομένης.
 viii. 24. πλούτον καλύπτεσθαι ὑπὸ τῶν
 κυμάτων.
 ix. 9. Μαθθαῖον λεγόμενον.
 ix. 30. καὶ ἐνεβριμήθη αὐτοῖς δὲ Ἰη-
 σοῦς.
 ix. 36. ὅτι ἡσαν ἐσκυλμένοι καὶ ἐρι-
 μένοι.
 x. 6. πορεύεσθαι δὲ μᾶλλον πρὸς
 τὰ πρόβατα τὰ...
 x. 14. καὶ δε ἀν ὑμᾶς³ μηδὲ ἀκούσει
 τοὺς λόγους.
 x. 19. ὅταν παραδῶσιν ὑμᾶς μὴ με-
 ριμήσῃτε.
 x. 25. εἰ τῶ οἰκοδεσπότη Βεεζεβοὺλ
 ἐπεκάλεσαν.

A manu secunda.

δράμτην γὰρ καὶ δύο λεπτά. σὺ
 δὲ νέει ὅτι οὐ περὶ τῶν ἐνταῦθα
 ἀντιδίκων τοῦτο λέγει παραιών,
 καὶ δικάζεσθαι, καὶ ἀπὸ τῶν θείων
 ἔργων περισπάσθαι. καν γὰρ ἡδι-
 κήθης μὴ ἀπέλθῃς εἰς δικαστὰς
 ἀλλὰ καὶ ἐν τῇ ἐ... Reliqua
 abscissa sunt.

ἡκούσατε.
 περισσόν.
 δανίσασθαι.
 διορίσσουσι.
 χρήτε.
 ἐντῆς.
 ἐκαθαρίσθη.
 διηκόνει.
 ἀπὸ.
 Ματθαῖον.
 ἐνεβριμήσατο.
 ἐριμένοι.
 πορεύεσθε.
 μεριμνήσῃτε.
 τὸν οἰκοδεσπότην.

Quæ sequuntur ad marginem in calce,
 καὶ δ φιλῶν νιὸν ἡ θυγατέρα
 ὑπὲρ ἐμοῦ οὐκ ἔστιν μον ἄξιος.

¹ Suppletur ἔστιν in margine.

² Suppletur τούτοις in margine.

³ Suppletur in margine μὴ δέξῃται.

A manu prima.

Cap. xi. 5. λεπροὶ καθαρίζοντε.....νεκροὶ ἐγείροντε....

xi. 13. ἔως Ἱωάννου προφήτευσαν, εἰ θέλεται¹ δέξασθαι.

xi. 18. καὶ λέγοντιν, δαιμόνιον.

xi. 19. ἐδικαιώθη ἡ σοφία ἀπὸ τῶν² ἔργων αὐτῆς.

xi. 29. εὐρήσεται ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

xii. 10. ἵνα κατηγορήσωσι αὐτοῦ.

xii. 11. τοῖς σάββασι εἰς βόθυνον.

xii. 20. καὶ λίνον τυφόμενον.

xii. 33. δένδρον απρὸν.

xii. 49. οἱ ἀδελφοὶ, καὶ ἐκτείνας τὴν χείρα.

xiii. 13. ἀκούοντιν οὐδὲ συνίσιν.

xiii. 14. ἀκοῇ ἀκούστατε οὐ μή.

xiii. 17. πολλοὶ προφῆται.

xiii. 22. ἡ ἀπάτη τοῦ πλούτου συνπνήγει.

xiii. 32. καὶ κατασκηνοῦν ἐν τοῖς κλάδοις.

xiii. 52. δὸς δὲ εἰπεν αὐτοῖς, διὰ τοῦτο πᾶς γραμματεὺς.

xiv. 2. ἀπὸ τῶν νεκρῶν³ καὶ αἱ δυνάμεις ἐνεργοῦσιν.

xiv. 3. Ἱωάννην ἔδησε καὶ ἐν φυλακῇ ἀπέθετο.

xiv. 5. ἐφοβήθη τὸν δῆλον ἐπεὶ⁴ ὡς προφήτην αὐτὸν εἶχον.

xiv. 30. βλέπων δὲ τὸν ἄνεμον.

xiv. 36. καὶ παρεκάλουν⁵ ἵνα μόνον ἄψωνται τοῦ κρασπέ.....

xv. 7. καλῶς προφήτευσεν περὶ ὑμῶν Ἡσαΐας.

xvi. 4. γενεὰ πονηρὰ καὶ μοιχαλεῖς...

xvi. 17. μακάριος εἰ Σίμων Βαριωνᾶ⁶ στάρξ καὶ αἷμα.

A manu secunda.

καθαρίζονται.

ἐγείρονται.

προεφήτευσαν...δέξασθε.

Ad marginem (sic) a videtur,
quasi δαιμόνια scribere volu-
erit.

εὐρήσετε.

κατηγορήσωσιν.

σάββασιν.

λήνον.

σαπρὸν.

οἱ ἀδελφοὶ μουν.

συνιώσιν.

ἀκούστετε.

In margine, καὶ δίκαιοι.

συμπνήγει.

κατασκηνοῦν.

In margine, λέγει.

Ad marginem, ἰσχυρὸν.

προεφήτευσεν.

Ad marginem, ἐπιζητεῖ καὶ σημεῖον οὐ δοθ....

¹ θέλετε. Ita castigatum.

² Suppletur in margine διὰ τοῦτο.

³ Suppletur αὐτῶν in margine.

² τέκνων suppletur in margine.

⁴ Suppletur in margine δτι.

⁶ Suppletur in margine δτι.

Α μανū prima.

Cap. xvii. 19. διατὶ ἡμεῖς οὐκ ἐδυνήθημεν ἐκβαλέναι αὐτὸν.

xvii. 23. ἀποκτενούσιν αὐτὸν καὶ τῇ τριτῇ μέρᾳ.

xix. 12. δ δυνάμενος χωρεῖν χωρείτω.

xix. 14. ἄφεται τὰ παίδια ἐλθεῖν.

xix. 17. περὶ τοῦ ἀγαθοῦ ἐστιν δὲ ἀγαθός.

xx. 15. ἡ δὲ δύναμις σου πονηρὸς ἐστὶν ὅτι ἐγὼ ἀγαθός εἰμι.

xx. 17. παρέλαβε τοὺς δώδεκα μαθητὰς καθ' ἱδίαν.

xxi. 1. ἦλθον εἰς βηθφαγῆ.

xxi. 33. καὶ ἐξέδετε αὐτὸν γεωργοῖς.

xxi. 38. εἰπος ἐν αὐτοῖς οὐτός ἐστιν δὲ κληρονόμος¹.

xxi. 41. οἵτινες ἀποδώσουσι αὐτῷ.

xxii. 10. καὶ ἐπλήσθη δὲ νυμφῶν ἀνακειμένων.

xxii. 39. ἀγαπῆσις τὸν πλησίον σου.

xxiii. 26. ἵνα γένηται τὸ ἐκτὸς αὐτοῦ καθαρὸν.

xxiii. 37. δὲ τρόπον δρυς ἐπισυνάγει τὰ νοσσά² ὑπὸ τὰς.

xxiv. 6. μελλήσεται δὲ ἀκούειν.

xxiv. 15. ἐστὸς ἐν τῷπορ ἀγίῳ δὲ ἀναγινώσκων νοεῖτω.

xxiv. 23. ἴδον ὅδε ὁ χεὶς ἡ ὅδε, μὴ πιστεύετε.

xxv. 10. καὶ ἡκλείσθη ἡ θύρα.

xxv. 37. κε. πότε σε εἴδαμεν πεινῶντα.

xxv. 40. ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων³ τῶν ἐλαχίστων.

xxv. 42. ἐπείναστα γάρ καὶ ἐδώκατε μοι φαγεῖν.

xxv. 44. καὶ οὐ διηκονήσαμεν.

xxvi. 3. τότε συνήθησαν οἱ πρεσβύτεροι.

xxvi. 4. ἵνα...δόλῳ κρατήσωσι.

xxvi. 8. εἰς τί ἡ ἀπωλεία αὕτη. ἐδύνατο γάρ πραθεῖν.

Α μανū secunda.

ἡδυνήθημεν.

τρίτη ἡμέρᾳ.

δυνάμενος.

ἄφετε.

εἰς ἐστὶν δὲ ἀγαθός.

εἰ δὲ ὁφθεῖται.

κατ' ἱδίαν.

βηθφαγῆ.

ἐξέδοτο.

αὐτοῖς.

ἀποδώσουσιν.

Ad marginem, δὲ γάμος.

ἀγαπήσεις.

αὐτῶν.

μελλήσετε.

ἐστὼς.

πιστεύητε.

ἐκλείσθη.

εἴδομεν.

οὐκ ἐδώκατε.

οὐ διηκονήσαμεν.

In margine, τοῦ λαοῦ.

In margine, καὶ ἀποκτείνωσιν.

ἡδύνατο.

¹ κληρομος. Ita castigatum.

² Suppletur αὐτῆς in margine.

³ Suppletur in margine διελφῶν τούτων vel αὐτῶν quod non bene legitur.

A manu prima.

Cap. xxvi. 13. ἀμὴν λέγω ὑμῖν ὅπου ἔαν
κηρυχθῆ τὸ εὐαγγέλιον.

xxvii. 4. ἡμαρτον παραδοὺς αἷμα ἀθώον
οἱ δὲ εἴπον.

xxvii. 6. οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς
τὸν Κορβαν.

xxvii. 12. καὶ ἐν τῷ κατηγορεῖσθαι αὐ-
τὸν ὑπὸ τῶν ἀρχιερέω (sic)
καὶ πρεσβυτέρων.

xxvii. 45. ἀπὸ δὲ ἐκτῆς ὥρας σκότος
ἐγένετο ἐπὶ πᾶσαν τὴν γῆν
εἰς ὥρας ἐννάτης.

xxviii. 3. ἦν δὲ ἡ εἰδὲ αὐτοῦ ὡς ἀστρα-
πὴ καὶ τὸ ἔνδυμα.

xxviii. 15. οἱ δὲ λαβόντες τὰ ὀργύρια
ἐποίησαν ὡς ἐδιδάχθησαν.
τέλος κατὰ μαθθαῖον.

A manu secunda.

ἀμὴν δὲ.

In margine, δίκαιον.

Κορβανᾶν.

τῶν πρεσβυτέρων.

ἔως ὥρας.

εἰδέα.

τὰ castigatum.

μαθθαῖον.

EVANGELIUM S. MARCI.

KATA MARKON.

A manu prima.

Cap. i. 13. ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα
ἡμέρας.

i. 14. καὶ με τὸ παραδοθῆναι.
καὶ διακόνουν αὐτοῖς.

i. 36. Σίμων καὶ μετ' αὐτοῦ.

i. 38. καὶ λέγει αὐτοῖς ἄγωμεν.

i. 42. ἀπῆλθεν ἀπὸ αὐτοῦ ἡ λέπρα
καὶ ἐκαθερίσθη.

ii. 3. παραλυτικὸν αἰρομενων ὑπὸ¹
τεσσάρων.

ii. 4. χαλῶστι τὸν κράβατον.

ii. 9. τί ταῦτα διαλογίζεσθαι ἐν ταῖς
καρδίαις ὑμῶν.

ii. 12. καὶ εὐθὺς ἄρα τὸ κράβατον.

ii. 16. ἐσθίει μετὰ τῶν ἀμαρτωλῶν
καὶ τελωνῶν.

ii. 21. ἐπιράπτει ἐπὶ ἡμάτιον.

iii. 5. συνλυπούμενος ἐπὶ τῇ πωρώ-
σει τῆς καρδίας.

iii. 13. καὶ προσκαλεῖτε οὐδεὶς ἥθελεν
αὐτός.

A manu secunda.

τεσσαράκοντα.

μετὰ.

διηκόνουν.

οἱ suppletur.

αὐτοῖς.

ἐκαθαρίσθη.

αἰρόμενον.

κράβατον.

διαλογίζεσθε.

ἄρας τὸ κράβατον.

τῶν τελωνῶν.

ἐπιρράπτει.

συλλυπούμενος.

προσκαλεῖται.

	A manu prima.	A manu secunda.
Cap. iii. 18.	Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν.	Ματθαῖον.
iv. 1.	ῶστε αὐτὸν εἰς πλοῖον ἐμ- βάντα καθῆσθαι.	τὸ πλοῖον.
iv. 19.	εἰσπορεύμεναι συμπνείγουσι τὸν λόγον.	συμπνείγουσι.
iv. 21.	οὐχ ἵνα ὑπὸλι τὴν λυχνίαν τεθῆναι.	
iv. 28.	πρῶτον χόρτον εἰτεν στάχυν εἰτεν ² πλῆρες.	
iv. 38.	καὶ ἐγείρουσιν αὐτὸν καὶ λέ- γουσιν αὐτῷ.	διεγείρουσιν.
v. 3.	οὐδεὶς ἐδύνατο αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις.	ἡδύνατο.
v. 9.	καὶ λέγει αὐτῷ λεγιῶν δρομά- μοι.	λεγεών.
v. 28.	ἔλεγεν γάρ ὅτι ἐὰν ἀψωμαι τῶν ἱματίων αὐτοῦ.	καὶ τῶν.
vi. 1.	καὶ ἐξῆθεν ἐκεῖθεν.	ἐξῆλθεν.
vi. 5.	καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν.	ἡδύνατο.
vi. 9.	καὶ μὴ ἐνδύσασθαι δύο χι- τῶνας.	ἐνδύσασθαι.
vi. 17.	ἔδυσεν αὐτὸν...διὰ Ἡραδιάδα ³ Φιλίππου.	
vi. 22.	καὶ εἰελθούσης τῆς θυγατρὸς αὐτοῦ.	εἰσελθούσης.
vi. 33.	εἶδον αὐτὸν ὑπάγοντας καὶ ἔγνωσαν πολλοὶ.	ἐπέγνωσαν.
vi. 39.	συμπόσια ἐπ' τῷ χλωρῷ χόρτῳ καὶ ἀνέπεσαν ⁴ .	ἐπι.
vi. 53.	ἡλθον εἰς τὴν Γεννησαρέθ... καὶ ἐξελθόντων ⁵ ἐκ τοῦ πλοίου.	Γεννησαρέτ.
vi. 55.	ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας.	κραββάτοις.
vii. 6.	καλῶς προφήτευσεν Ἡσαΐας περὶ ὑμῶν.	προεφήτευσεν.
vii. 11.	ὑμεῖς δὲ λέγεται ἐὰν εἴπη.	λέγετε.
vii. 18.	ὑμεῖς ἀσύντος ἐστέ.	ἀσύντοι.

¹ ἐπὶ pro ὑπὸ castigatum a manu prima.

² εἰτα bis pro εἰτεν castigatum a manu prima.

³ Suppletur in margine τὴν γυναικα.

⁴ ἀνέπεσαν castigatum ἀνέπεσαν a manu prima.

⁵ Suppletur in margine αὐτῶν.

A manu prima.

Cap. vii. 21. οἱ διλογισμοὶ οἱ κακοί.
 vii. 24. ἐκεῖθε δὲ ἀναστὰς ἀπῆλθεν.
 vii. 32. κωφὸν καὶ μογγιλάλον.
 viii. 14. καὶ ἐπελάθεντο λαβεῖν ἄρ-
 τους.
 viii. 18. καὶ ὥτα ἔχοντε οὐκ ἀκ...
 viii. 32. καὶ παρησίᾳ τὸν λόγον ἐλα.
 ix. 4. Ἡλείας σὺν Μωυσῇ καὶ ἡσαν
 συνλαλοῦντες.
 ix. 12. ἀποκαθιστάνει πάντα.
 ix. 30. κακέιθεν ἔξελθοντες ἐπορεύ-
 οντο διὰ τὴν Γαλιλ.
 x. 1. καὶ συμπορεύονται πάλιν ὅχ-
 λοι πρὸς αὐτόν.
 x. 19. μὴ ψευδομαρτυρήσῃς μὴ¹ τίμα
 τὸν πατέρα.
 x. 29. ἔνεκεν ἐμοῦ καὶ² τοῦ εὐαγγε-
 λίου.
 x. 45. λύτρον ἀντὶ ποδλῶν ὅκαὶ ἐκ-
 πορευομένου.
 xi. 1. καὶ ὅτε ἐγγί...εἰς Βηαφαγῆ,
 καὶ Βηθανίαν.
 xiii. 3. ἐπηρώτα αὐτὸν καθ' ίδιαν Πέ-
 τρος.
 xiii. 28. γυνώσκετε ὅτι ἐγγὺς τὸ θέρος
 ἔστι.
 xiii. 35. δὲ Κύριος τῆς οἰκίας ἔρχεται,
 ἢ ὅφει ἡ μεσανύκτιον.
 xiv. 6. τί αὐτῷ κόπους παρέχεται κα-
 λὸν ἔργον ἡργάσατο.
 xiv. 15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαυον
 μέγα.
 xiv. 32. οὐ τὸ ὄνομα Γηθσημανὲ καὶ
 λέγει τοῖς μαθηταῖς αὐτοῦ.
 xiv. 33. καθίσατε ἔως προσεύξωμα.
 xiv. 63. δὲ ἀρχιερεὺς διαρήξατο τοὺς
 κιτῶνας αὐτοῦ.
 xv. 4. οὐκ ἀποκρείνῃ⁴ ἵδε πόσα σοῦ
 κατηγοροῦσιν.
 xv. 6. ἔνα δέσμιον δν παρηγοῦντο.

A manu secunda.

διαλογισμοί.
 ἐκεῖθεν.
 μογγιλάλον.
 ἐπελάθοντο.
 ἔχοντες.
 παρησίᾳ.
 Μωυσεῖ.
 συλλαλοῦντες.
 ἀποκαθιστάνει.
 παρεπορεύοντο.
 συμπορεύονται.
 Βηθσφαγῆ.
 κατ' ίδιαν.
 γυνώσκεται.
 μεσονύκτιον.
 εἰργάσατο.
 ἀνάγαυον.
 Γηθσημανὲ.
 καθίσατε ὥδε.
 διαρήξατο.
 κιτῶνας. ·
 διηπερ ἥτοῦντο.

¹ Suppletur in margine ἀποστερήσῃς.² Suppletur in margine ἔνεκεν.³ Suppletur in margine καὶ ἔρχονται εἰς Ἱεριχῶ.⁴ Suppletur in margine οὐδὲν.

A manu prima.

A manu secunda.

iv. 21. καὶ ἀγγαρεύουσι παράγοντά
τινα Σίμωνα¹.

iv. 42. ἦν παρασκευὴ ὅ ἐστιν προσάβ-
βατον.

τέλος τοῦ κατὰ Μάρκου Εὐαγγελίου.

EVANGELIUM S. LUCÆ.

ΚΑΤΑ ΔΟΤΚΑΝ.

A manu prima.

A manu secunda.

Cap. i. 17. ἐν πνεύματι καὶ δυνάμει Ἡλίου
ἐπιστρέψαι.

'Ἡλίου.

i. 22. οὐκ ἐδύνατο λαλῆσαι αὐτοῖς.

ἡδύνατο.

i. 25. ἐπεῖδεν ἀφελεῖν ὄνειδός μου
ἀπ' ἐμοῦ.

τὸ ὄνειδος.

i. 27. πρὸς παρθένον ἐμηστευμένην
ἀνδρὶ φ ὄνομα.

μεμηστευμένην.

i. 34. πρὸς τὸν ἄγγελον πῶς ζεταὶ²
τοῦτο.

ii. 5. σὺν Μαριὰμ τῇ ἐμηστευμένῃ
οὐσῃ ἐγγύφ.

μεμηστευμένῃ.

ii. 16. καὶ ἀνέυραν τὴν τε Μαριὰμ καὶ
τὸν Ἰωσῆφ.

ἀνεύρον.

ii. 22. καὶ ὅτε ἐπλήσθησαν αὐτῇ μέραι³
καθαρισμοῦ.

ii. 36. ζήσασα μετὰ τοῦ ἀνδρὸς ἐπη
ἐπτά.

ἀνδρὸς αὐτοῦ.

ii. 37. οὐκ ἀφίστα τοῦ ἱεροῦ.

ἀφίστατο.

ii. 46. μετὰ ἡμέρας τρισ εὐρον αὐτὸν
ἐν τῷ ἱερῷ.

τρεῖς.

ii. 51. ἥλθεν εἰς Ναζαρὲθ καὶ ἦν ὑπο-
τασσόμενος.

Ναζαρέτ.

iii. 17. κατακαύσει πυρὶ ἀβέστω.

ἀσβέστω.

iii. 24. τοῦ Ἰωσῆφ τοῦ Μαθθαίου.

Ματθαίου.

iii. 30. τοῦ Ἰωρέιμ τοῦ Μαθθάτ.

Ματθάτ.

iii. 37. τοῦ Ἐνώχ τοῦ Ἰαρέτ.

Ἰαρέδ.

iv. 2. ἐν τῇ ἐρήμῳ ἡμέρας τεσσερά-
κοντα⁴.

τεσσαράκοντα.

¹ ἀγγαρεύουσι castigatum ἀγγαρεύουσι a manu prima.

² Suppletur in margine μοι. ³ Suppletur in margine τοῦ.

⁴ Ad verba illa καὶ οὐκ ἔφαγεν οὐδὲν in margine charactere recentiori, (sic) δι
μετὰ τὴν τεσσερακοστὴν ἡμέραν. πεντά (πέρα ?) δ' ὁ κύριος ἐπειράσθη.

A manu prima.

iv. 26. ἐπέμφθη Ἡλίας εὶς μὴ εἰς
Σαρεπτᾶ¹ τῆς Σειδωνίας.
v. 7. διερήστησε δὲ τὰ δίκτυα.
v. 27. καὶ με ταῦτα ἔξηλθε.
vi. 34. καὶ ἐὰν δανίσῃτε παρ' ὧν ἐλ-
πίζετε λαβεῖν.
vi. 35. καὶ δανίζετε μηδὲν ἀπελπίζ...
vi. 38. ὡς γάρ μέτρῳ μετρεῖτε μετρη-
θῆσται.
vi. 48. πλημμύρης δὲ γενομένης προσ-
έρηξεν.
vi. 48. διὰ τὸ καλῶς οἰκοδομῆσθαι
αὐτῆν.
vi. 49. προσέρηξεν δὲ ποταμός.
vii. 18. καὶ ἀπήγγειλαν Ἰωάννει τοῖς μα-
θηταῖς.
vii. 22. ἀπαγγείλατε Ἰωάννειν ἂ εἴδ...
vii. 24. ὑπὸ ἀνέμου σαλευόμενον. ἀλλὰ
vii. 35. καὶ δικαίωθη ἡ σοφία ἀπὸ
vii. 41. δύο χρεοφιλέται ἡσαν δανι-
στῆ.
viii. 28. δέομαι σου μή με βανίσης.
viii. 29. καὶ διαρήστων.
viii. 35. καὶ ἥλθαν πρὸς τὸν Ἰησοῦν.
viii. 35. καὶ εὑραν καθήμενον.
ix. 43. θαυμαζόντων ἐπὶ πᾶσι οὖς ἐποίει
εἶπε πρὸς τοὺς μαθητάς.
ix. 59. δὲ εἶπεν ἐπίτρεψόν μοι πρῶ-
τουν.
x. 12. οὐαὶ σοι Βηδσαϊδᾶ ὅτι εὶς ἐν.
x. 15. μὴ ἔως οὐρανοῦ ὑψώθης.
x. 27. ἀγαπήσεις Κύ τὸν Θν ἐξ ὅλης.
x. 38. ὑπεδέξατο αὐτόν² καὶ τῇδε ἦν
ἀδελφή.
xi. 28. μὲν οὖν μακάριοι οἱ ἀκούον-
τες.
xi. 40. ἄφρονες οὐκ δὲ ποιήσας.
xi. 42. παρέρχεσθε τὴν κρίσιν καὶ τὴν
ἀγάπην ταῦτα δὲ ἔδει ποιῆ-
σαι κάκεινα μὴ παρεῖναι.
xi. 46. οὐαὶ ὅτι φορτίζει τὸν άνθρω-
πους.
xii. 35. ἔστωσαν ὑμῶν αἱ ὁσφύαις.

A manu secunda.

διερήστησε.
καὶ μετὰ.
δανίσητε.
δανίζετε.
ἀντιμετρηθῆσται.
πλημμύρας.
προσέρηξεν.
οἰκοδομεῖσθαι.
προσέρρηξεν.
Ἰωάννη.
Ἰωάννη.
σαλευόμενον.
ἐδικαίωθη.
χρεοφιλέται.
δανειστῆ.
βασανίσης.
διαρήστων.
ἥλθον.
εὑρον.
πᾶσιν.
εἶπεν.
εἶπεν Κύριε ἐπίτρ...
Βηθσαϊδᾶ.
ἔως τοῦ οὐρανοῦ.
Κύ τὸν Θν σοῦ.
μενοῦνγε.
οὐχ δ.
τὴν ἀγάπην τοῦ Θεοῦ.
μὴ ἀφίεναι.
φορτίζετε.
ὅσφύες.

¹ Σαρεπτᾶ castigatum Σαρεφθᾶ a manu prima.

² Additur in margine αὐτῆς.

	A manu prima.	A manu secunda.
xiii. 7.	ἴκοψαν αὐτὴν ἵνατι καὶ τὸν τόπον καταργεῖ.	
xiii. 11.	πινέμα ἔχοντα ἀσθενίας δεκα- οκτώ.	τῇ δεκαοκτέῳ.
xiii. 14.	ἢξ ἡμέραι εἰσὶν δεῖ ἐργάζεσθαι.	εἰσὶν ἐν αἷς δεῖ.
xiii. 16.	καὶ ἀπάγων ποτίζει.	ἀπαγαγών.
xiii. 22.	πορείαν ποιούμενος εἰς ἐρο- σοῦμα.	ἱεροοδλυμα.
xiii. 31.	ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν.	τῇ ἡμέρᾳ προσῆλθον.
xiv. 3.	λέγων ἔξεστι τῷ σαββάτῳ.	ἔξεστιν.
xiv. 8.	ὅταν κληθεῖς πορευθεῖς ἀνά- πεσε εἰς τὸν ἔσχατον τόπον.	κληθῆς.
xiv. 10.	φῦλε προσανάβηθι ἀ. ² τότε ἔσται σοι.	ἀνάπεσαι.
xiv. 12.	μηδὲ τὸν συγγενῆ σου μηδὲ τοὺς γείτονας.	συγγενεῖς.
xiv. 16.	ἐποίει δεῖπρον μέγα καὶ ἐκά- λεσε.	μέγαν.
xiv. 18.	ἀγρὸν ἡγύρασα καὶ ἔχω ἀνάγ- κη ἐξελθεῖν ἰδεῖν αὐτήν.	ἀνάγκην.
xiv. 27.	ὅστις οὐν βαστάζει μον τὸν σταυρόν.	οὐν οὐ βαστάζει.
xv. 4.	καὶ ἀπολέσεν ³ ἐξ αὐτῶν ἐν.	
xvi. 1.	πλούσιος δε εἶχεν οἰκονόμους.	οἰκονόμον.
xvi. 1.	ώς διασκορπίζων τὰ ὑπά ⁴ καὶ φωνήσας.	
xvi. 9.	ἴνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους.	ἐκλείπη.
xvi. 12.	ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθαι τὸ ἡμέτερον.	ἐγένεσθε.
xvi. 15.	ὅτι τὸ ἐν ἀνθρώποις δύνητὸν βδέλυγμα.	ἀνθρώποις.
xvi. 17.	ἡ τοῦ νόμου κερέαν μίαν πε- σεῖν.	κεραίαν.
xvii. 10.	δοῦλοι ἀχρεῖοι ἐσμέν δι ὀφει- λομεν ποιῆσαι πεποίκαμεν.	δοφειλομεν.
xvii. 11.	διήρχετο διὰ μέσου Σαμαρίας καὶ Γαλιλαίας.	Σαμαρείας.
xviii. 1.	καὶ μὴ ἐγκακεῖν λέγων κριτής.	ἐγκακεῖν.
xviii. 15.	τὰ ⁵ βρέφη ίνα ἀπτηγαι.	ίνα αὐτῶν ἀπτηγαι.

^{1.} Castigatum τὴν γῆν a manu prima.² In margine -νώτερον.³ Castigatum ἀπολέσας a manu prima.⁴ Suppletur in margine -άρχοντα αὐτὶς⁵ οἰς in ανθρώποις rasura deletum quasi scribere voluisset ἀνθρώπῳ. Ed.⁶ τὰ rasura obscuratum quasi lateret τωὰ. Ed.

A manu prima.

Cap. xix. 3. οὐκ ἐδύνατο ἀπὸ τοῦ ὅχλου.
 xix. 16. ἡ μνᾶ σου δέκα προστργάσατο
 μνᾶς.
 xix. 26. καὶ εἴπαν αὐτῷ ἔχει δέκα μνᾶς
 λέγω ὑμῖν ὅτι παντὶ.
 xix. 29. καὶ ἐγέτο ὡς ἥγγισεν εἰς....
 xix. 29. τὸ ὅρος καλούμενον¹....
 xix. 35. καὶ ἐπιρίψαντες αὐτῶν ἴμάτια
 ἐπὶ τὸν πῶλον ἐπεβισαν τὸν
 Ἰησοῦν.
 xix. 40. εἶπεν λέγων² ὑμῖν ἐὰν οὐτοι.
 xix. 46. αὐτὸν ἐποιήσαται σπῆλαιον.
 xx. 9. καὶ ἀπεδήμησεν χρόνος³.
 xx. 13. εἶπεν δὲ ὁ κῆς τοῦ ἀμπελῶνος
 πέμψω τὸν οὐλόν μου.
 xx. 30. τὰ τέκνα, καὶ ἀπέθαναν ὑστε-
 ρον, καὶ ἡ γυνὴ ἀπέθανε.
 xxii. 7. καὶ τί τὸ σημῖον ὅταν μέλλ...
 xxii. 12. ἀπαγομένους ἐπὶ βαλεῖς...
 xxii. 14. ...εἰς μαρτύριον θέτε.
 xxii. 34. αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ.
 xxii. 35. ἡ ἡμέρα ἐκείνη ὡς παγὶς ἐπι-
 σαλεύσεται γάρ ἐπὶ πάντας.
 xxii. 36. ἵνα κατισχύσῃται⁴ ἐκφυγεῖν.
 xxii. 15. φαγὲν τὸ πάσχα.
 xxii. 19. τούτῳ ποιεῖτε τὴν ἐμὴν ἀνά-
 μνησιν.
 xxii. 30. καὶ καθῆσετε ἐπὶ θρόνων.
 xxii. 40. προσεύχεσθε μὴ εἰς πειρα-
 σμόν.
 xxii. 49. Κύριε εἰ πατάξωμεν ἐν μα-
 χαίρῃ καὶ ἐπατάξεν εἰς.
 xxii. 55. καὶ συγκαθισάντων ἐκάθητο δ
 Πέτρος.
 xxiii. 6. ἐπρώτησεν εἰ ἄνθρωπος Γα-
 λιλαῖς ἐστιν.
 xxiii. 11. περιβαλῶν αἰσθηταδ λαμπρὰν.
 xxiii. 13. Πιλάτος δὲ συγκαλεσάμενος
 τοὺς ἀρχιερεῖς.
 xxiii. 28. θυγατέρας ἱερουσαλήμ μὴ
 κλαίετε.

A manu secunda.

ηδύνατο.
 προσείργασατο.
 αὐτῷ Κύριε ἔχει.
 ἐγένετο.
 ἐπιρρίψαντες.
 ἐπεβίθασαν.
 ὑμῖν ὅτι ἐὰν.
 ἐποιήσατε.
 ἀμπελῶνος τί ποιήσω.
 πέμψω....
 ἀπέθανον.
 σημείον.
 βαστλεῖς.
 θέσθε.
 κραιπάλῃ.
 ἐπεισελεύσεται.
 φαγεῖν.
 εἰς τὴν ἐμὴν ἀνάμνησιν.
 καθῆσεσθε.
 μὴ εἰσελθεῖν εἰς πειρασμόν.
 ἐν μαχαίρᾳ.
 συγκαθισάντων.
 εἰ δὲ ἄνθρωπος.
 συγκαλεσάμενος.
 θυγατέρες.

¹ Suppletur in margine Ἐλαιών.² Sed ν in λέγων videtur erasmus, ita ut sit λέγω. ED.³ Suppletur in margine Ἰκανός. ⁴ castigatum κατισχύσῃτε a manu prima.⁵ Castigatum ἐσθῆτα a manu prima.

Α manu prima.

Cap. xxiii. 48. καὶ πάντες οἱ συναραγενόμενοι
δῦχλοι.
xxiv. 5. ἐνφόβων δὲ γενορέων αὐτῶν.
xxiv. 14. ἐν τῷ διμένι αὐτοὺς καὶ συ-
ζυτεῖν αὐτὸς.
xxiv. 17. ἀπτιβάλλεται πρὸς ἀλλήλους
περιπατοῦντας.
xxiv. 21. ήμεις δὲ ἡλπίζαμεν ὅτι αὐτὸς
xxiv. 23. μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ
ἡλθαν λέγοντας.
xxiv. 32. ὡς δεήνυγεν ἡμῖν τὰς γραφάς.
xxiv. 52. (linea ultima) μετὰ χαρᾶς.

Α manu secunda.

συμπαραγενόμενοι.
συζυτεῖν καὶ αὐτός.
ἀπτιβάλλεται.
περιπατοῦντες.
ἡλπίζαμεν.
ἡλθον.
διήρνυγεν.
Suppletur in margine μ
γάλης.

κατὰ Λουκᾶν.

EVANGELIUM S. JOANNIS.

ΚΑΤΑ ΙΩΑΝΝΗΝ.

Α manu prima.

Cap. i. 4. καὶ ἡ ἔως ἡν τὸ φῶς³,
i. 12. δοσὶ δὲ Ἑλαβαν αὐτὸν ἔδωκεν.
i. 13. οὐδὲ ἐκ θελήματος σαρκὸς³.
i. 13. ἀλλ' ἐκ Θεοῦ ἐγενήθησαν.
i. 14. πλήρης χάριτος ἀληθείας.
i. 15. οὗτος ἡν δὲ εἰπὼν δὲ δπίσω.
i. 40. ἡλθαν οὖν καὶ εἶδαν ποὺ μένει.
i. 43. σὺν εἰς Σίμων δὲ νιὸς Ἰωάννους.
ii. 20. τεσσεράκοντα καὶ ἔξι ἔτεσιν
οἰκοδομήθη δικαὶος οὗτος.
iii. 26. καὶ ἡλθαν πρὸς τὸν Ἰωάννην.
iii. 34. οὐ γάρ ἐκ μέτρου δίδωσιν⁴.
iv. 3. ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπ-
ῆλθε⁵.
iv. 9. παρ' ἐμοῦ πειν αἰτεῖς.....οὐ
γάρ συνχρώνται οἱ Ἰουδαῖοι
Σαμαρείταις.
iv. 27. ἡλθαν οἱ μαθηταὶ καὶ ἐθαύμαζον.

Α manu secunda.

Ἑλαβον.
ἐγενήθησαν.
χάριτος καὶ ἀληθείας.
οὗτος ἡν δὲ εἰπὼν δὲ δπίσω.
ἡλθον. εἶδον.
δὲ νιὸς Ἰωάννα.
τεσσεράκοντα.
φικοδομήθη.
ἡλθον.
πιεῖν.
συγχρώνται.
ἡλθον.

¹ Castigatum ἐμφόβων a manu prima.² In margine τῶν ἀνθρώπων.³ In margine οὐδὲ ἐκ θελήματος δινόρδος.⁴ In margine τὸ πνεῦμα.⁵ In margine πάλω.

A manu prima.

A manu secunda.

Cap. iv. 39, 40. ἀ ἐποίησα ὡς Ἰησοῦν ἡλθον
οὐν πρὸς αὐτὸν¹.

iv. 51.	λέγοντας ὅτι ὁ παῖς ἔη.	λέγοντες.
v. 9.	ἥρε τὸν κράβατον αὐτὸν.	κράββατον ² .
v. 39.	ἔραννάτε τὰς γραφάς.	ἔρεννάτε.
vi. 19.	ἔληλακτες οὖν ω σταδίους.	ως σταδίους.
vi. 22.	δ ἐστηκὼς πέρα τῆς θαλάσσης.	πέρας.
vi. 24.	εἰς Καφαρναοὺμ ζητοῦνταις.	ζητοῦντες.
vi. 36.	οὐ μὴ διψήσει πώποτε.	διψήση.
vi. 53.	ἔαν μὴ φάγηται τὴν σάρκα τοῦ...	φάγητε.
vii. 3.	ἴνα καὶ οἱ μαθηταὶ σου θεω- ρήσουσιν σοῦ τὰ ἔργα..... ζητεῖ αὐτὸν ἐν παρησίᾳ εἰναι.	θεωρήσωσιν. παρῆσιά.
vii. 7.	οὐ δύναται δ κόσμος μισῆν ὑμᾶς.	μισεῖν.
vii. 23.	ἔμοι χολάται ὅτι δλον <u>ἀνον</u> .	χολάτε.
vii. 38.	δ πιστεύων εἰ ἐμὲ καθὼς,	εἰς ἐμὲ.
vii. 42.	οὐκ ἡ γραφὴ ἔπειν ὅτι.	οὐχ ἡ...
vii. 42, 43.	ἔρχεται δ <u>Χ</u> σχίμα οὐν ἐγέ- νετο.	σχίσμα.
vii. 52.	ἔρανησον καὶ ἵδε ὅτι ἐκ τῆς.	ἔρεύνησον.
viii. 44.	ἀδρωποτόνος...οὐκ ἐστηκεν.	οὐχ ἐστηκεν.
viii. 58.	καὶ Ἀβραὰμ ἔώρακες.	ἔώρακας.
ix. 4.	ἡμᾶς δεῖ ἐργάζεσθε τὰ ἔργα.	ἐργάζεσθαι.
ix. 37.	καὶ ἔώρακας αὐτὸν καὶ δ λαλῶν μετά σου αὐτὸς ἀστιν.	ἔώρακας.
x. 10.	δ κλέπτης οὐκ ᔁρχεται ι μὴ.	εἰ μὴ.
x. 27.	ναὶ Καὶ ἐγὼ πίστευκα ὅτι σὺ εἰ.	πεπίστευκα.
xi. 37, 38.	οὐκ ἐδύνατο οὗτος δ ἀνύξα... δ Ἰησοῦς οὐν πάλιν ἐνθρε- μώμενος.	ἡδύνατο. ἐμβρειμώμενος.
xii. 39.	ηδη ὅξει τεταρτεος γὰρ ἔστι.	τεταρταῖος.
xii. 54.	Ἰησοῦς οὐκέτι παρησίᾳ περιε- πάτει.	παρῆσιά.
xiii. 14.	μὴ φοβοῦ θυγάτηρ Σειών.	φοβοῦ ἡ θυγάτηρ.
xiii. 18.	διὰ τοῦτο ὑπήντησεν αὐτῷ καὶ δ ὅχλος.	διὰ τοῦτο καὶ ὑπήντησεν.
xiii. 40.	αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐ- πώρωσεν.	πεπώρωκεν.
xiii. 7.	γνώσεις δὲ με ταῦτα.	μετὰ ταῦτα.

¹ Scribatur, ut videtur, δ ἐποίησα οὖν, sed castigatum ως Ιῦν a manu prima. ED.

² Idem verbum semper eodem modo scribitur in eodem capite ubique.

A manu prima.

Cap. xiii. 26. καὶ δίδωσι Ἰούδα Σίμωνος.
 xiv. 10. τὰ ῥήματα ἃ ἐγὼ ὑμῖν ἀπ' ἔμαυτοῦ οὐ λαλῶ.
 xiv. 27. ὑμῶν ἡ καρδία μηδὲ διλιάτω.
 xv. 9. μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
 xv. 16. οὐχ ὑμεῖς με ἔξελέξασθε.
 xvii. 15. οὐκ ἐρωτῶ ἵνα ἀρρητὸν ἐκ τοῦ κόσμου¹.
 xviii. 20. ἐγὼ παρησίᾳ λελάηκα.
 xviii. 36. οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ.
 xix. 17. δὲ λέγετε ἐβραϊστὶ Γολγόθῳ.
 xx. 25. ἐφράκαμεν τὸν Κύρον δὲ εἰπεν.

A manu secunda.

δίδωσιν.
 ἃ ἐγὼ λέγω ὑμῖν.
 δειλιάτω.
 μείνατε ἐν τῷ.
 ἔξελέξασθε.
 παρρήσιᾳ.
 ἡγωνίζοντο δὲ.
 δ λέγεται.
 ἐφράκαμεν.

ACTA APOSTOLORUM.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

A manu prima.

Cap. i. 3. τεσσεράκοντα ὅπτανόμενος αὐτοῖς...τῆς βασιλείας τοῦ².
 i. 7. εἶπεν πρὸς αὐτὸν οὐχ ὑμῶν ἔστι.
 i. 11. ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν.
 i. 12. τότε ὑπέστρεψαν εἰς Ἱερουλῆμ ἀπ³.
 i. 19. κατοικοῦσι Ἱερουσαλήμ....τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ.
 i. 22. τοῦ βαπτίσματος Ἰωάννου.
 i. 23. δὲ ἐκλήθη Ἰοῦστος καὶ Μαθθίας⁴.

A manu secunda.

τεσσαράκοντα.
 εἶπεν οὖν πρός.
 εἰς τὸν οὐρανόν.
 κατοικοῦσιν.
 τῇ ἴδιᾳ διαλέκτῳ.
 Ἰωάννου.
Matthias.
 Idem nomen inferius eodem modo scribitur.

¹ Quae sequuntur in margine: δλλ̄ ἵνα τηρήσης αὐτὸν ἐκ τοῦ κόσμου. Et statim textus ἐκ τοῦ πανηροῦ οὐν εἰσὶν, ubi Robert. Steph. habet ἐκ τοῦ κόσμου οὐκ εἰσὶν.

² In margine θεοῦ.

³ In margine *ap.* Ad illa verba seu prope illa καὶ θλαχε τὸν κλῆρον τῆς διακονίας ταύτης in margine sic habet ὑπερ.

⁴ In fine Capitis *re.* Unumquodque caput ita habet ad marginem.

	A manu prima.	A manu secunda.
Ιαρ. ii. 7.	Ιδοὺ πάντες οὗτοι εἰσὶν οἱ λα- λοῦ...	ἄπαντες.
ii. 25.	αὐτὸν προορώμην.	προωρώμην.
ii. 35, 36.	εἶπεν Κύριος τῷ Κυρίῳ μου... ἀσφαλῶς οὐ γειωσκέτω.	εἶπεν δὲ Κύριος. ἀσφαλῶς οὖν γειωσκέτω.
iii. 2.	ὑπάρχων ἐβάστας δὲ ἐτίθουν.	ἐβαστάζετο δὲ.
iii. 11.	διὰ στόματος τῶν ἀγίων ¹ .	τεθεραπευόμενον.
iv. 14.	ἐστῶτα τὸν τεθαραπεύσμενον.	δύνματι τοῦ νιοῦ.
iv. 18.	ἐπὶ τῷ δύνματι νιοῦ ὁ δὲ Πέτρος.	οἴδαμεν νεὶ τεθομεν.
iv. 20.	ἄ εἰδαμεν καὶ ἡκούσαμεν μὴ λαλεῖν.	διεδίδοτο.
iv. 35.	διεδίδετο δὲ ἐκάστῳ καθότι ἀν- τις χρείαν εἶχεν.	συνειδυνίης.
v. 2.	ἀπὸ τῆς τιμῆς συνιδύνης καὶ τῆς γυναικός.	παραγενόμενος.
v. 21.	παραγενόμενο δὲ ὁ ἀρχιερεύς.	ἔθεσθε.
v. 25.	Ιδοὺ οἱ ἄνδρες οὓς ἔθεσθαι ἐν τῇ φυλακῇ.	καὶ ταῦν λέγω.
v. 38.	καὶ νῦν λέγω ὑμῖν ἀπόστητε.	Νικάνωρα.
vi. 5.	καὶ Νικάνωρα καὶ Τίμωνα.	οἴκον αὐτοῦ.
vii. 10.	καὶ δλον τὸν οἴκον τοῦ.	ἄχρις οὐ.
vii. 18.	ἄχρι οὐ ἀνέστη βασιλεὺς ἐ- τερος.	τεσσαράκοντα.
vii. 30.	καὶ πληρωθέντων ἔτων τεσσε- ράκοντα ὁφθῇ αὐτῷ.	γενόμενος.
vii. 32.	ἔντρομος δὲ γενός Μωϋσῆς.	τεσσαράκοντα.
vii. 36.	ἔτη τεσσεράκοντα ² .	φοδόμησεν.
vii. 47.	Σολομὼν δὲ οἰκοδόμησεν αὐτῷ οἴκον.	διηνοιγμένους.
vii. 56.	τοὺς οὐρανὸς διηνυγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου.	διδηγήσῃ.
viii. 31.	ἔαν μή τις δδαγήσει.	ἔτι ἐμπνέων.
viii. 34.	περὶ τίνος δι προφήτης λέγει ³ .	ἔξαιφνης.
ix. 1.	δ δὲ Σαῦλος ὅτι ἐμπνέων.	Ἴησοῦς δὲ Χριστός.
ix. 3.	ἐγγίζειν τῇ Δαμασκῷ ἐξ ἐφνησ.	Λύδης.
ix. 33.	Ἄλιέας λαταὶ σε Ἰησοῦς Χρι- στός.	ἀνατιρρήτως.
ix. 37.	ἐγγίνει δὲ οὖσης Λύδης τῇ Ἰοπ-.	ἐσθῆτι.
x. 29.	διὸ καὶ ἀνατιρρήτως ἥλθον.	Κορνήλιε.
x. 31.	ἐν αἰσθῆτι λαμπρῷ καὶ φησὶ	

¹ In margine τῶν.² In margine ἐν τῇ ἐρήμῳ.³ In margine τοῦτο.

	A manu prima.	A manu secunda.
Cap. x. 36.	εὐαγγελιζόμενος εἰρην δί' Ἰη- σοῦ Χριστοῦ.	εἰρήνην.
xii. 5, 6.	καὶ ἦλθε ἄχρι ἐμοῦ εἰς ἣν ἀπενίσας κατενδουν.	ἄχρις.
xii. 24.	καὶ προσετέθη ὅχλος ἵκανός ¹ .	
xii. 25.	ἔξηλθεν δὲ εἰς Ταρσὸν ἀπαστή- σαι αὐτὸν.	ἀναζητῆσαι.
xiii. 8.	καὶ ὑπόδυσαι ² τὰ σωμάτια σου.	
xiii. 10.	ἥτις αὐτομάτη ἡμίγη αὐτοῖς.	ἡμοίγη.
xiii. 35.	πληρώσαστες τὴν διακονίαν συ- παραλαβόντες Ἰωάννην.	συμπαραλαβόντες.
xiii. 1.	Ἡρώδου τοῦ τράρχου σύντρο- φος καὶ Σαῦλος.	τοῦ τετράρχου.
xiii. 13.	ἀνεχθέντες δὲ ἀπὸ τῆς Πάφου.	ἀναχθέντες.
xiii. 21.	ἄδρα ἐκ φυλῆς Βενιαμεὶν ἔτη τεσσεράκοντα.	τεσσαράκοντα.
xiii. 38.	γνωστὸν ἔστω...ὅτι διὰ τοῦτο ἀφεστις ἀμαρτίων.	διὰ τούτου.
xiii. 44.	ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.	τοῦ Κυρίου.
xiv. 5.	σὺν τοῖς ἀρχονσι αὐτῶν.	ἀρχονσιν αὐτῶν.
xiv. 10.	καὶ ἥλατο περιεπάτει.	καὶ ἥλατο καὶ περιεπάτει.
xiv. 25.	Ἄτταλίαν κακεῖθεν ³ εἰς Ἀντιό- χιαν.	Ἄτταλείαν.
xv. 36.	Βαρνάβας δὲ ἐβούλετο συν- παραλαμβάνειν.	συμπαραλαμβάνειν.
xvi. 22.	περιρήξατες αὐτῶν τὰ ἱμάτια.	περιρήξαντες.
xvii. 4.	τῶν πρώτων οὐχ ὀλίγαι ζηλώ- σατες δὲ οἱ Ἰουδαῖοι.	οὐκ ὀλίγαι.
xvii. 22.	ώς δεισιδαμονεστέρους ὑμᾶς θεωρῶ.	δεισιδαμονεστέρους.
xvii. 31.	παρασχὼν πᾶσι ἀναστήσας αὐ- τὸν.	πᾶσιν ἀναστήσας.
xvii. 34.	καὶ Διονύσιος Ἀρεοπαγείτης.	Ἀρεωπαγείτης.
xviii. 1.	με ταῦτα χωρισθεῖς ἐκ τῶν.	μετὰ ταῦτα.
xviii. 3.	καὶ ἡργάσαντο ἥσαν γάρ σκη- νοποιὸν τῇ τέχνῃ.	εἰργάσαντο.
xix. 12.	ἡ σιμικίνθια καὶ ἀπαλλάσε- σθαι ἀπ' αὐτῶν.	ἀπαλλάσσεσθαι.
xix. 36.	ἀναντιρήτων οὖν δυτῶν τούτων δέον ἔστιν.	ἀναντιρρήτων.

¹ In margine τῷ Κυρίῳ.² Castigatum ὑπόδησαι a manu prima.³ In margine ἀπέλευσαν.

A manu prima.

Cap. xx. 10. δ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν μὴ θορυβᾶσθαι¹.

xx. 13. οὗτος γὰρ διατεταγμένον².

xx. 16. κεκρει γὰρ δ Παῦλος παραπλεῦσαι τὴν Ἔφεσον.

xxi. 3. ἀναφανέντες δὲ τὴν Κύπρον.

xxi. 13. τότε ἀπεκρίθη Παῦλος.

xxi. 24. ἵνα ἔνρήσονται τὴν κεφαλ...

xxi. 28. ἄνδρες Ἰσραηλείται βοηθεῖται, καὶ κεκούωκεν.

xxiii. 16. παραγενάμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν³.

xxiii. 18. Νεανίαν... ἔχοντά τι λαλῆσαι ἐπιλαβόμενος δὲ τῆς χειρὸς.

xxiii. 21. ἄνδρες πλείους τεσσεράκοντα.

xxiii. 21. καὶ νῦν ἐσὶν ἔτοιμοι προσδεχόμενοι.

xxiii. 24. ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασωσοι πρὸς Φηλίκια τὸν....

xxiii. 27. καὶ μέλλοντα ἀνερεῖσθαι⁴ ὑπ' αὐτῶν.

xxiii. 28. βουλόμενος ἐπιγράψαι τὴν αἰτίαν δι' ἣν ἐνεκάλον αὐτῷ.

xxiv. 4. ὥνα δὲ μὴ ἐπὶ πλειον σε ἐνκόπτω⁵ παρακαλῶ.

xxiv. 24. μετὰ δὲ ἡμέρας τινας παραγενόμενος δ Φελιξ⁶.

xxv. 5. οἱ οὖν ἐν ὑμῖν φησὶ δυνατοὶ συγκαταβάντες⁸.

xxv. 11. καὶ ἄξιον θανάτου πέπραχά τι οὐ παραιτοῦμε⁹.

xxv. 12. τότε δ Φῆστος συλλαλήσας¹⁰.

xxv. 24. Ἀγρίππα βασιλεὺν καὶ πάντες οἱ συνπαρόντες¹¹.

A manu secunda.

κεκρίκει.

ἀναφάναντες.
ἀπεκρίθη δ Παῦλος.
ἵνα ἔνρήσωνται.
βοηθεῖτε.
κεκοιγώνηκεν.

λαλῆσαι σοι.

τεσσαράκοντα.
εἰσὶν.

διασώσωσι.

¹ συμπεριλαβὼν. θορυβᾶσθε. Castigata ut videtur a manu prima. Ed.² Castigatum διατεταγμένος a manu prima.³ Castigatum παραγενόμενος a manu prima.⁴ Castigatum διαπεῖσθαι a manu prima.⁵ In margine κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν.⁶ Castigatum ἐγκόπτω a manu prima.⁷ Castigatum Φηλιξ a manu prima.⁸ Castigatum συγκαταβάντες a manu prima.⁹ Castigatum παραιτοῦμαι a manu prima.¹⁰ Castigatum συλλαλήσας a manu prima.¹¹ Castigatum συνπαρόντες a manu prima.

A manu prima.

Cap. xxvi. 15. Ἐγὼ εἰμὶ Ἰησοῦς δν σὺ διά-
κεις ἀλλὰ ἀναστῆθι¹.

xxvi. 32. ἀπολελύσθαι ἐδύνατο δ ἀνθρω-
πος οὗτος.

xxvii. 6. εὑρὼν δ ἑκατοντάρχης πλοῖον
Ἄλεξανδρεινόν².

xxvii. 14. ἀνεμος τυφωνικός....εὐρακυ-
δων.

xxvii. 15. συναρπασθέντος δὲ τοῦ πλοίου
καὶ μὴ δυνομένου.

xxvii. 27. ὑπενθύνον οἱ ναῦται προσάχειν
τινὰ αὐτοῖς.

xxvii. 29. βίψαντες ἀγκύρας τέσσαρας
εὑχοντο ἡμέραν γενέσθαι.

xxvii. 39. ἐβούλευστο γε εἰ δύναντο ἐκσῶ-
σαι³ τὸ πλοῖον.

xxvii. 41. περιπεσόντες δὲ εἰς τόπον
διθάλασσον ἐπέκειλαν⁴.

xxviii. 11. παρακεχειμακότι ἐν τῇ νήσῳ
Ἄλεξανδρινῷ παρασήμῳ δι-
οσκούροις.

xxviii. 17. ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
συγκαλέσασθαι αὐτόν⁵.

A manu secunda.

ἡδύνατο.

δυναμένου.
προσανέχειν.

ηὕχοντο.

EPISTOLA S. JACOBI.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗΣ.

A manu prima.

Cap. i. 10. δ ταπεινὸς ἐν τῷ ὑψει αὐτοῦ,
δ δὲ πλούσιος ἐν τῇ ταπει-
νώσι αὐτοῦ...

ii. 3. τῷ πτωχῷ...ἡ κάθον ἐκεῖ ὑπὸ⁶
τὸ ὑποπόδιον⁷ μου διεκρί-
θιτε ἐν ἑαυτοῖς.

ii. 24. ὅραται⁸ ὅτι ἐξ ἔργων δικαιοῦται.

A manu secunda.

ταπεινώσει.

οὐ διεκρίθιτε.

¹ In margine καὶ στῆθι.

² Castigatum Ἀλεξανδρηνὸν a manu prima.

³ Castigatum ἔξωσαι a manu prima.

⁴ Castigatum ἐπώκειλαν a manu prima.

⁵ Castigatum Ἀλεξανδρηνῷ a manu prima.

⁶ Castigatum συγκαλέσασθαι a manu prima.

⁷ Castigatum ἐπὶ τὸ ὑποπόδιον a manu prima.

⁸ Castigatum ὅρατε a manu prima.

	Α manu prima.	Α manu secunda.
ap. iii. 6.	ἡ γλῶσσα καθίσται ἐν τοῖς μέλεσι.	καθίσταται.
iii. 14.	εἰ δὲ ἔγλων πικρὸν ἔχετε καὶ ἔρειθιαν ἐν τῇ...	ἔρειθειαν.
iv. 7.	ἀντιστῆτε δὲ τῷ διαβόλῳ καὶ φεύξετε ἀφ' ὑμῶν.	φεύξεται.
iv. 16.	νῦν δὲ καυχᾶθε ἐν ταῖς ἀλαζονίαις ὑμῶν.	ἀλαζονεῖαις.
v. 4.	τῶν ἀμησάντων τὰς χώρας ὑμῶν ἀφυστερημένος ἀφ' ὑμῶν.	ἀπεστερημένος.
v. 7.	ἰδού δὲ γεωργὸς ἐκδεχετε ¹ τὸν τείμον ² καρπὸν... ἔως λάβῃ πρόīμον καὶ...	πρώīμον.
v. 10.	λάβετε ἀδελφοὶ τῆς κακοπαθίας.	κακοπαθείας.
v. 16.	ἐξομολογεῖσθαι ³ οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ προσεύχεσθαι ⁴ ὑπὲρ ἀλλήλων.	

S. PETRI EPISTOLA PRIMA.

ΠΕΤΡΟΥ ΠΡΩΤΗ.

	Α manu prima.	Α manu secunda.
ap. i. 1.	καπαδοκίας, ἀσίας ⁵ .	
i. 8.	δν οὐχ ⁶ ἴδοντες ἀγαπᾶτε.	
i. 10.	καὶ ἐξηράνησαν οἱ προφη...	ἐξηρεύνησαν.
i. 13.	νέφοντες ⁷ τελείως ἐλπίσα...	
ii. 18.	τοῖς δεσπόταις οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέστι ἀλλὰ καὶ... ἡ διὰ συνιδήσιν Θεοῦ.	ἐπιεικέσιν.
ii. 21.	ἴνα ἐπακολουθήσηται ⁸ τοῖς Ἰχν...	συνιδήσιν.
ii. 25.	οὐ τῷ μωλωπὶ λάθηται ⁹ .	

¹ Castigatum ἐκδέχεται a manu prima.² Castigatum τίμον a manu prima.³ Castigatum ἐξομολογεῖσθε a manu prima.⁴ Castigatum προσεύχεσθε a manu prima.⁵ In margine καὶ βυθαίας.⁶ Castigatum οὐκ a manu prima.⁷ Castigatum νήφοντες a manu prima.⁸ Castigatum ἐπακολουθήσητε a manu prima.⁹ Castigatum λάθητε a manu prima.

	A manu prima.	A manu secunda.
Cap. iii. 7.	καὶ συγκληρονόμοις χάριτος...	συγκληρονόμοις.
iv. 3.	ἐπιθυμίαις οἰνοφλυγίοις ¹ .	
iv. 4.	ἀνάχυσιν βλασφημοῦστας ² .	
v. 9.	τῇ ἐν τῷ κώσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθε.	ἐπιτελεῖσθαι.

S. PETRI EPISTOLA SECUNDA.

ΠΕΤΡΟΥ Β'.

	A manu prima.	A manu secunda.
Cap. i. 16.	τῆς ἐκείνου μεγαλιωτητος.	μεγαλειώτητος.
ii. 1.	ἐπάγοντες αὐτοῖς ταχινὴν ἀπώλειαν.	έαυτοῖς.
ii. 7.	καὶ δίκαιον λώθ...	λώτ.
ii. 7.	ἐν ἀσελγείᾳ ἀναστροφῆς ἐρύσατο.	ἐρρύσατο.
ii. 16.	Ἐλευξιν ³ δὲ ἔχει ιδίας παρομίας.	
ii. 19.	Ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι αὐτοὶ δοῦλοι οὐ πάροχοι.	καὶ αὐτοὶ δοῦλοι.

S. JOANNIS EPISTOLA PRIMA.

ΙΩΑΝΝΟΥ Α'.

	A manu prima.	A manu secunda.
Cap. i. 1.	‘Ος ήν ἀπὸ ἀρχῆς δὲ ἀκτηκόαμεν δ ἐοράκαμεν.	ἐωράκαμεν. Paulo posteode modo scribitur.
ii. 27.	ὑμεῖς τὸ χάρισμα δὲ ἐλάβατε ἀπὸ αὐτοῦ.	ἐλάβετε.
iii. 6.	πᾶς δὲ μαρτάνων οὐχ ἐορακεν αὐτὸν.	ἐώρακεν. Capite sequenti eodem modo scribitur idem verbum.
iv. 21.	καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπὸ αὐτοῦ ἵνα δὲ γαπῶντας.	

¹ Castigatum οἰνοφλυγίαις a manu prima.² Castigatum βλασφημοῦστες a manu prima.³ Castigatum θλεγέντις a manu prima.⁴ ‘Ο ήν δὲ castigatum a manu prima.⁵ Ad marginem τὸν θεὸν ἀγαπᾶ καὶ...

	A manu prima.	A manu secunda.
Cap. v. 6.	καὶ τὸ πνεῦμα τι τὸ μαρτυροῦν.	ἐστὶ τὸ μαρτυροῦν.
v. 20.	δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκομεν τὸν ἀληθεῖαν.	γινώσκωμεν.

S. JOANNIS EPISTOLA TERTIA.

ΙΩΑΝΝΟΥ Γ'.

	A manu prima.	A manu secunda.
6.	Οἱ ἐμαρτύρησαν σου τῇ δγάπῃ ἐνώπιον ἐκκλησίας οὐ καλῶς ποιήσεις.	οὐσ καλῶς.
11.	δι κακοποιῶν οὐχ ἔόρακεν τὸν θεόν.	ἔόρακεν.
14.	ἐλπίζω δὲ εὐθέως ἵδειν καὶ στόμα προ στόμα λαλήσο- μεν.	πρὸς στόμα.

EPISTOLA S. JUDÆ.

ΙΟΤΔΑ ἘΠΙΣΤΟΛΗ.

	A manu prima.	A manu secunda.
14.	Οἱς ζόφος σκότους εἰς αἰῶνα τετήρηται ἐπροφήτευσεν δὲ καὶ τούτοις.	ἐπροεφήτευσεν.

EPISTOLA AD ROMANOS.

ΠΡΟΣ ῬΩΜΑΙΟΤΣ.

	A manu prima.	A manu secunda.
Cap. i. 12.	τοῦτο δέ ἐστι συμπαρακληθῆ- ναι ¹ ἐν ὑμῖν.	
ii. 7.	τοῖς μὲν καθ' ὑπομην ἔργον	ὑπομονὴν.
ii. 8.	ἀγαθοῦν.	
	τοῖς δὲ ἐξ ἐρειθίας καὶ ἀπειθ...	ἐρειθείας.

¹ Castigatum συμπαρακληθῆναι a manu prima.

A manu prima.

Cap. ii. 15. τὸ ἔργον τοῦ νόμου γραπτὸν
ἐν ταῖς καρδίαις αὐτῶν, συν-
μαρτυροῦσθε.

iii. 12. πάντες ἔξεκάιναν ἀμα ἡχρεώ-
θησαν οὐκ ἔστι τοιῶν.

iii. 28. λογιζόμεθα οὖν δικαιοῦσθαι πί-
στει ἀρθρωπον χωρὶς ἔργων.

iv. 11. σφραγεῦδα τῆς δικαιοσύνης τῆς
πίστως τῆς ἐν τῇ...

v. 1. δικαιωθέντες οὖν ἐκ πίστεως
εἰρήνην ἔχωμεν¹ πρὸς τὸν
θεόν.

vii. 8. ἡ ἀμαρτία διὰ τῆς ἐντολῆς
κατειργάσατο ἐν ἐμῷ πᾶσαν.

viii. 9. ὑμεῖς δὲ οὐκ ἔσται ἐν σαρκὶ²
ἀλλὰ ἐν πνεύματι.

viii. 17. αὐτὸν τὸ πνεῦμα συμμαρτυρεῖ³
τῷ πνεύματι.
συνκληρούμοις δὲ Χριστοῦ εἰ-
περ συμπάσχομεν.

viii. 20. ἡ κτίσις ὑπετάγει οὐχ ἑκοῦσα
ἀλλὰ διὰ τὸν ὑποτάξαντα ἐφ'
ἐλπίδι.

viii. 24. οὐκ ἔστιν ἐλπίς διὸ βλέπει
τις ἐλπίζει εἰ δὲ δοὺς βλέ-
πομεν ἐλπίζομεν.

ix. 1. ἀλήθειαν λέγω ἐν Χριστῷ. οὐ
ψεύδομαι, συμμαρτυροῦσθε³
μοι.

ix. 2. λύπη μοι ἔστι μεγαλὴ καὶ
ἀδιαλιπτος.

ix. 3. ἀνάθεμα είγαι αὐτὸς ἐγὼ ἀπὸ
τοῦ Χριστοῦ ὑπὲρ τῶν⁴...

ix. 7, 8. ἀλλ' ἐν Ἰσαάκ κληθήσετε σοι
σπέρμα τουτέστιν οὐ τὰ τέκ-
να τῆς σαρκός.

ix. 12. οὐκ ἔξ ἔργων ἀλλ' ἐκ τοῦ κα-
λοῦντος ἐρρέθη αὐτῇ.

ix. 15. τῷ Μωσῇ γάρ λέγει ἐλεήσω⁵
δυν ἀν ἐλεήσω...

A manu secunda.

συμμαρτυροῦσθε.

ἡχρεώθησαν.

ἀνθρωπον.

πίστεως.

κατειργάσατο.

ἐστε.

συγκληρούμοι.

συμπάσχομεν.

ἐπ' ἐλπίδι.

βλέπει τις τι.

ἀδιαλειπτος.

τουτέστιν ὅτι οὐ.

ἐρρήθη.

¹ Castigatum ἔχομεν a manu prima.² Castigatum συμμαρτυρεῖ a manu prim³ Castigatum συμμαρτυροῦσθε a manu prima.⁴ In margine ἀδελφῶν τῶν.⁵ Ἐλεήσω in MS. tribus ultimis literis litura obscuratis, ita ut dubium sit, utru
ελεῶ an ἐλεήσω prætulerit collator. ED.

	A manu prima.	A manu secunda.
Cap. ix. 16.	ἄρα οὐν οὐ τοῦ θελατος...	
	ἀλλὰ τοῦ θλεῶτος Θεοῦ.	θλεῶτος.
ix. 26.	καὶ ἔσται ἐν τῷ τόπῳ οὐ ἐρρέθη οὐ λαός μου ὑμεῖς.	ἐρρέθη.
ix. 27.	ώς η ἄμμος τῆς θαλάσσης τὸ ὑπόλιμα σωθήσεται.	ὑπόλιμα.
xi. 1.	καὶ γάρ ἐγὼ Ἰσραηλείτης ¹ είμι ἐκ σπέρματος Ἀβραὰμ φυλῆς Βενιαμίν οὐν...	Βενιαμίν.
xi. 6.	εἰ δὲ ἔξι ἔργων οὐκ ἔτι χάρις ἐπὶ τὸ ἔργον οὐκ ἔτι...	ἐπεὶ τὸ ἔργον.
xi. 17.	καὶ συγκοινωνὸς τῆς ρίζης τῆς πειθήτος τῆς ἐλαίας.	συγκοινωνός ² .
xi. 24.	πόσῳ μᾶλλον οὐνοι οἱ κατὰ φύσιν ἐγκεντρισθήσον τῇ ιδίᾳ ἐλαίᾳ.	ἐγκεντρισθήσονται.
xi. 25.	ἄχρι οὐ τὸ πλήρωμα τῶν ἐθ- νῶν εἰσέλθῃ.	ἄχρις.
xi. 30.	νυνὶ δὲ ἡλεήθητε τῇ τούτων ἀπειθίᾳ.	
xii. 2.	καὶ μὴ συσχηματίζεσθε τῷ αἰ- ῶνι τούτῳ ἀλλὰ μεταμορ- φοῦσθε τῇ ἀνακαίνωσει.	συσχηματίζεσθαι.
xiii. 6.	διὰ τούτο γάρ καὶ φόρους τε- λεῖτε λιτουργοὶ γάρ Θεοῦ.	μεταμορφοῦσθαι.
xv. 26.	ηὐδόκησεν ³ γάρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιή- σασθαι.	
xvi. 7.	ἀσπασθε Ἀνδρόνεικον.	ἀσπάσασθε.
xvi. 10.	ἀσπάσασθε τοὺς ἐκ τῶν Ἀρι- στοβόλου.	Ἀριστοβούλου.

¹ Castigatum Ἰσραηλίτης a manu prima.

² Dicta litera Ν ubique ponitur pro Γ. Propterea inferius notare omittam textus ubi id fit.

³ Castigatum εὐδόκησεν a manu prima.

EPISTOLA AD CORINTHIOS PRIMA.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α'.

	A manu prima.	A manu secunda.
Cap. i. 11.	ἔδηλάθη γάρ μοι ¹ περὶ ὑμῶν ἀδελφοὶ μοι ὑπὸ τῶν Χλόης.	
ii. 11.	τὸ γάρ πνεῦμα ἐρυνᾶ καὶ τὰ βάθη τοῦ Θεοῦ.	ἐρευνᾶ.
iii. 14.	εἴ τινος τὸ ἄργον μένει ἐποι- κοδόμησε μισθόν.	ἐπιφοδόμησε.
iv. 6.	μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἄπολλῶν.	καὶ ἀπὸ πολλῶν.
iv. 8.	ἴνα καὶ ἡμεῖς ὑμῶν συνβασι- λεύσωμεν ² .	
iv. 16.	ἐν γάρ Χριστῷ διὰ τοῦ ἀγγε- λίου ἡγάλιμᾶς ἡγένησα.	εὐαγγελίου.
vi. 9.	ἢ οὐκ οἴδατε ὅτι ἀδικοὶ Θεοῦ βασιλείαν ³ .	
vii. 6.	τοῦτο δὲ λέγω κατὰ συνγρά- μμην.	συγγράμμην.
vii. 15.	εἰ δὲ δὲ ἀπιστος χωρίζετε χω- ρίζεσθω.	χωρίζεται.
ix. 9.	ἴνα γάρ τῷ Μωσέως νόμῳ γέ- γραπται οὐκ εημάσεις ⁴ βούν ἀλοώπτα.	
ix. 10.	ἔγραφη διτὶ ὁφεῖλι ἐπὶ ἐπιδί ⁵ δ ἀροτριῶν ἀροτριῶν καὶ δ ἀλοώπτων ἐπὶ ἐπιδίι μετέχων.	δοφεῖλει.
ix. 12.	ἴνα μήτινα ἀγκοπήν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.	μετέχειν. ἀγκοπήν.
x. 3.	θέλω δὲ ὑμᾶς εἰδέναι ὅτι παν- τὸς ἀνδρὸς ἡ κεφαλὴ Χρι- στός.	ἡ κεφαλὴ δ Χριστός.
x. 7.	ἀνήρ μὲν γάρ οὐκ ὁφεῖλι κατα- καλύπτεσθαι τὴν κεφαλὴν.	οὐκ ὁφεῖλει.
x. 26.	τὸν θάνατον τοῦ Κυρίου καταγ- γέλλετε ἄχρι οὐκ ἐλθῃ.	ἄχρις.
xii. 26.	καὶ εἴτε πάσχει ἐν μέλος, συνπάσχει πάντα τὰ μέλει.	συμπάσχει,

¹ Castigatum ἀδελφοὶ μον a manu prima.² Castigatum συμβασιλεύσωμεν a manu prima.³ Post βασιλείαν in margine οὐ.⁴ Castigatum οὐ φημάσεις a manu prima.

A manu prima.

A manu secunda.

Cap. xii. 26. εἴτε δοξάζεται μέλος συνχαίρει πάντα τὰ μέλη. συνχαίρει Eodem modo idem verbum infra scribitur.

xv. 17. εἰ δὲ Χριστὸς οὐκ ἐγήγερται ματαία ἡ πίστις ὑμῶν ἔτι ἔσται¹ ἐν ταῖς ἀμαρτίαις.

xv. 35. ποίω δὲ σώματι ἐρχοντος ἀφρων.

xv. 36. ...ἐὰν μὴ ἀποθάνῃ καὶ δ σπείρεις.

xv. 39. οὐ πασαρξ ἡ αὐτὴ σάρξ.

ἐγράφη ἀπὸ Ἐφέσου.

EPISTOLA AD CORINTHIOS SECUNDA.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΤΕ Β'.

A manu prima.

A manu secunda.

Cap. i. 1. πᾶσι τοῖς οὖσι ἐν διῃ τῇ Ἀχαΐᾳ.

i. 5. ὅτι καθὼς περιστείνει τὰ παθήματα τοῦ Χριστοῦ εἰ ἡμᾶς.

i. 10. δος ἐκ τηλικούτου θαάτου ἐρύσατο ἡμᾶς.

i. 16. καὶ δος ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ κεδονίας.

i. 21. δος δὲ βεβαιῶν ὑμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρείσας² ὑμᾶς.

ii. 17. ἀλλὰ ὡς ἐξ εἰλικρινείας ἀλλὰ ὡς ἐκ Θεοῦ.

iii. 2. ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἔσται ἐγγεγραμμένη³ ἐν ταῖς καρδίαις ἡμῶν.

iii. 16. ἡνίκα δος ἀν ἐπιστρέψῃ [πρὸς] Κύριον περιερεῖ τὸ κάλυμμα.

iv. 15. καὶ παραστήσει σὺν ὑμῖν γὰρ πάντα δος ὑμᾶς.

v. 12. ἀλλὰ ἀφορμὴν διδόντες ἡμῖν καυχήματος.

¹ Castigatum ἔστε a manu prima.² Castigatum χρείσας ἡμᾶς a manu prima.³ Castigatum ἐγγεγραμμένη a manu prima. Infra idem verbum eodem modo scribitur.

A manu prima.

A manu secunda.

λαρ. vi. 8. μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν ἵνα μὴ μωθῇ ἡ διακονία.

vi. 16. καὶ ἐνοικήσω ἐν αὐτοῖς καὶ ἐπεριπατήσω καὶ ἔσομαι αὐτῶν Θεός.

ix. 3. ἐπεμφά δὲ τὸν ἀδελφὸν ἵνα μὴ τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν.

ix. 4. ἵνα μὴ λέγωμεν ἡμεῖς ἐν τῷ ὑποστάτει ταύτη.

ix. 12. ὅτι ἡ διακονία τῆς λιτουργίας ταύτης.

x. 12. οὐ γάρ τολμῶ ἐνκρέιναι ἡ συκρέιναι ἔντονές τισιν.

xi. 15. ὡς δικονοὶ δικαιοσύνης ὡν τὸ τέλος ἔσται κατὰ τὰ ἔργα.

xi. 24. ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἐλαύον.

xii. 7. διὸ ἵνα μὴ ὑπερερῶμαι¹ ἐδόθη μοι σκόλοψ τῇ σαρκὶ... ἵνα με κολαφίζῃ ἵνα μὴ ὑπερρῶμαι.

xii. 11. ἔγω γάρ ὥφελον ὑμῶν συνίστασθαι οὐδὲν γάρ τι ὑστερηστα.

xii. 12. τὰ μὲν σημεῖα τοῦ ἀποστόλου κατηγράσθη² ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ σημίοις τε καὶ...

xii. 13. χαρίσασθαι³ μοι τὴν ἀδικίαν ταύτην.

xii. 14. οὐ γάρ ὅφελει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν.

xii. 20. ἔγλος, θυμοὶ, ἐρειθίαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσις.

¹ Castigatum ὑπεραιρῶμαι a manu prima.

² Castigatum κατειργάσθη a manu prima.

³ Castigatum χαρίσασθε a manu prima.

EPISTOLA AD GALATAS.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

A manu prima.

A manu secunda.

Cap. i. 19.	ἔτερον δὲ τῶν ἀποστόλων οὐχ εἶδον ¹ εἰ μὴ Ἰάκωβον.	
ii. 1.	Ἀλέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβᾳ συμπαραλαβὼν καὶ Τίτον.	συμπαραλαβών.
ii. 4.	ἐν Χριστῷ Ἰησοῦν ἵνα ἡμᾶς καταδουλώσουσιν οἵς οὐδὲ πρός.	καταδουλώσωσιν.
ii. 16.	ὅτι οὐ δικαιοῦται <u>ἄνος</u> ἐξ ἔρ- γων ιδμού ἀλλὰ πίστεως.	πίστεως.
iii. 10.	πᾶς δε οὐκ ἔμμένει τοῖς ἐνγε- ραμμένοις ἐν τῷ βιθλίῳ.	ἐγγεραμμένοις.
iii. 16.	τῷ δὲ Ἀβραὰμ ἔρρεθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρμα...	ἔρρεθησαν.
iii. 28.	οὐκ ἔνι ἀρσενὶ καὶ θῆλυν πάν- τες γὰρ ὑμεῖς εἰς ἔστε ἐν Χριστῷ.	θῆλυν ἀπαντες γὰρ.
iv. 8.	ἔδουλεύσατε ταῖς φύσι μὴ οὖσι θεοῖς, νῦν δὲ γνῶντες θεόν.	φύσει.
v. 14.	πᾶς ιδμος ἐν ἐνὶ λόγῳ πε- πλήρωται ἐν τῷ ἀγαπήσις τὸν πλησίον σου ὡς σεαυτόν.	ἀγαπήσεις.
v. 17.	ταῦτα γὰρ ἀλλήλοις ἀντίκει- ται ἵνα μὴ ἀνθέληται ταῦτα ποιῆται.	μὴ ἀ ἔλληται.
vi. 3.	εἰ γὰρ δοκεῖ τις εἶναι μηδὲν ῶν φρεναπατῷ ἑαυτόν.	τις εἶναι τι μηδὲν ὅν.
vi. 9.	τὸ δὲ καλὸν ποιῶντες μὴ ἐν- κακῶμεν καιρῷ...	μὴ ἐγκακῶμεν.
vi. 9.	ἄρα οὖν ὡς καιρὸν ἔχωμεν ἐρ- γαζόμεθα τὸ ἀγαθόν.	ἐργαζόμεθα.

¹ Castigatum οὐκ εἶδον a manu prima.² Castigatum ἔχομεν a manu prima.

EPISTOLA AD EPHESIOS.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Α μανū prima.

Α μανū secunda.

Cap. i. 1.	Παῦλος Ἀπόστολος.....τοῖς ἀγίοις τοῖς οὖσι ¹ .	
ii. 19.	ἀλλὰ ἐστὲ συνπολεῖται ² τῶν ἀγίων.	συμπολίται.
iii. 6.	εἴναι τὰ ἔθη συνκληρονόμα καὶ σύνσωμα ³ καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ.	συγεληρονόμα. συμμέτοχα.
iii. 11, 12.	ἐν τῷ Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἥμῶν ἐν.....ἔχομεν τὴν πα- ρησίαν.	παρήσιαν.
iv. 14.	ἐν τῇ κυβίᾳ τῶν ἀνων ἐν πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης.	κυβείᾳ. μεθοδείαν.
v. 6, 7.	ἡ δργὴ τοῦ Θεοῦ ἐπὶ τοὺς οὐρὰς τῆς ἀπειθίας μὴ οὐν γίνε- σθαι ⁴ συνμέτοχοι αὐτῶν.	ἀπειθίας. συμμέτοχοι.
v. 11.	πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ δια- βόλου.	μεθοδείας.

EPISTOLA AD PHILIPPENSES.

ΠΡΟΣ ΦΙΛΙΠΠΙΟΥΣ.

Α μανū prima.

Α μανū secunda.

Cap. i. 17.	οἱ δὲ ἐξ ἑρειθίας Χριστὸν καταγγέλουσιν οὐχ ἀγνοῶσ οἱόμενοι.	ἑρειθίας.
i. 18.	εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλεται ἐν τού- τῳ.	καταγγέλεται.
ii. 2.	ἴνα τὸ αὐτὸν φρονῆτε τὴν αὐτὴν ἀγάπην ἔχοντες σύνψυχοι ⁵ .	
ii. 2.	μηδὲν κατ' ἑρειθίαν.	ἑρειθείαν.

¹ In margine ἐν Ἐφέσῳ.³ Castigatum συνπολίται a manu prima.² Castigatum σύνσωμα a manu prima.⁴ γίνεσθαι litura obscuratum quasi scribere volerit γίνεσθε.⁵ Castigatum σύνψυχοι a manu prima.

Α ταῦτα prima.

Cap. ii. 23. ἀπίκειται πέριφαι ὡς ἡνὶ ἀ-
ιδω τὰ περὶ ἔρε.

iii. 10. καὶ ποιητικὰς παθητάτους αἰ-
τοῦ συμμορφίζομεν τῷ θε-
μάτῳ αὐτοῦ.

iii. 12. οὐχ ὅτι ἡδη ἀλαβον αὐχ ὅτι
ἡδη τετελίσκαται διάκονος δὲ εἰ
καὶ...

iii. 17. συνμειηταὶ μον γίνεσθε ἀ-
δελφοί.

Α ταῦτα secunda.

ἀπίδει.

συμμορφίζομεν.

τετελείσκαται.

EPISTOLA AD COLOSSENSES.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

Α ταῦτα prima.

Cap. ii. 11. καὶ περιετρέψθητε περιομῆ-
χειροποίητῳ ἐν τῷ ἀπεγδύσει
τοῦ σώματος.

ii. 18. καὶ θρησκείᾳ τῶν ἀγγέλων ἀ-
έρακεν θυματεύειν εἰκῇ.

ii. 23. ἐν ταπεινοφροσύνῃ ἀφειδίᾳ
σώματος.

iii. 13. καθὼς καὶ δό Κύριος ἔχαρισατο
ὑμῖν οὕτως καὶ ὑμῖς.

iv. 3. λαλήσαι τὸ μνωτήριον τοῦ
Θεοῦ² δὲ δὲν καὶ δέδεμαι.

iv. 10. ἀσκάσται ὑμᾶς Ἀρίσταρχος.

Α ταῦτα secunda.

ἀπεγδύσει.

έέρακεν.

ἀφειδείᾳ.

ὑμεῖς.

In fine πρὸς Κολασσαῖς³ ἐγράφη ἀστὸς Ρώμης.

EPISTOLA AD THESSALONICENSES PRIMA.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ⁴ Α'.

Α ταῦτα prima.

Cap. i. 8. ἀδιαλίπτως⁵ μημονεύοντες ὑ-
μῶν τοῦ ἔργου τῆς πίστεως.

Α ταῦτα secunda.

ἀδιαλίπτως.

¹ Castigatum συμμειηταὶ a manu prima.² Castigatum Χριστοῦ a manu prima.³ Castigatum Κολοσσαῖς a manu prima.⁴ Castigatum Θεσσαλονίκεις a manu prima.⁵ Castigatum ἀδιαλίπτως a manu prima.

A manu prima.

A manu secunda.

Cap. i. 8. ὅστε μὴ χρείαν ἔχειν ὑμᾶς¹
λαλεῖν τι.

ii. 2. καθὼς οἴδατε ἐν φιλίπποις
ἐπαρησιασάμεθα ἐν τῷ θεῷ.

iii. 9. τίνα γάρ εὐχαριστίαν δυνά-
μεθα τῷ θεῷ ἀντιποδοῦναι
περὶ ἡμῶν.²

iii. 13. εἰς τὸ στηρίξαι ὑμῶν τὰς
καρδίας ἀμέμπτως ἐν ἀγιο-
σύνῃ.

iv. 1. [In margine τὸ sequitur, de-
inde initio capit is in or-
dine textus linearis.]
λοιπὸν ἀδελφοὶ ἐρωτῶμεν ὑμᾶς
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορ-
νείας εἰδέναι³.

v. 1. οὐ χρείαν ἔχετε ὑμῶν γρά-
φεσθε⁴.

v. 19. τὸ πνεῦμα μὴ {βέβηντε⁵.

EPISTOLA AD THESSALONICENSES SECUNDA.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ⁶ Β'.

A manu prima.

A manu secunda.

Cap. ii. 4. διὰ τῆς ἀπωλείας δὲ ἀντι-
κείμενος καὶ ὑπερερόμενος⁷
ἐπὶ πάντα λεγόμενον θεόν.

iii. 10. εἴ τις οὐ θέλει ἐργάζεσθε μηδὲ
ἐσθίετω.

iii. 13. ἀδελφοὶ μὴ ἐνκακήσητε⁸ καλο-
ποιοῦντες.

¹ Castigatum ἡμᾶς a manu prima.² Castigatum ὑμῶν a manu prima.³ Post εἰδέναι in margine ἔνα.⁴ Castigatum γράφεσθαι a manu prima.⁵ Castigatum σβέννυτε a manu prima.⁶ Castigatum ΘΕΣΣΑΛΟΝΙΚΕΙΣ a manu prima.⁷ Castigatum ὑπεραιρόμενος a manu prima.⁸ Castigatum ἐγκακήσητε a manu prima.

EPISTOLA AD HEBRAEOS.

ΠΡΟΣ ἙΒΡΑΙΟΤΕ.

A manu prima.

A manu secunda.

Cap. i. [Sub initium ad marginem haec
habentur ἀμαβέστατε καὶ
κακέ· ἀφες τὸν παλαιόν,
μὲν¹ μεταποίειν αλιο cha-
ractere.]

i. 7.	πνεύματα, καὶ τοὺς λιτουργοὺς αὐτοῦ πυρὸς φλόγα.	λειτουργούς.
i. 9.	διὰ τοῦτο ἔχριστέ σε δ θεός σου Ἐλεον ² ἀγαλλιάσεως.	
i. 12.	σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλίψουσι.	ἐκλείψουσι.
ii. 4.	συμμαρτυροῦντος ³ τοῦ Θεοῦ σημεῖοις καὶ τέρασι.	
iii. 9.	καὶ εἴδον τὰ ἔργα μου τεσσε- ράκοντα ἔτη. διὸ προσωχ- θησ ⁴ ...	τεσσαράκοντα.
iv. 15.	οὐ γάρ ἔχομεν ἀρχιερέα μὴ δυ- νάμενον δυνατῆσαι ⁵ ταῖς.	
v. 2, 3.	αὐτὸς περικεῖται ἀσθενεῖαν καὶ δε' αὐτὴν ὀφίλει καθάσ.	δοφεῖλει.
v. 4.	καὶ οὐχ ἔαντφ λαμβάνει τὴν τιμήν.	ἔαντφ τις λαμβάνει.
v. 7.	δε ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσις τε καὶ ἱκετῆ- ριας καίπερ ὡν σὺς ἔμαθεν ἀπ' ὅν ἐπαθεὶν τὴν ἵπακοήν.	δεήσεις.
v. 14.	τῶν διὰ τὴν ἔξιν τὰ ἐσθητή- ρια ⁶ γεγυμνασμένα ἔχόντων.	ἀφ' ὅν.
vi. 7.	γῆ γάρ η πιοῦσα τὸν ἐπ ⁷ αὐτῆς ἐρχόμενον πολλάκις νέτὸν.	
vi. 10.	οὐ γάρ ἀδικος δ θεός ἐπιλα- θέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἡς ⁸ .	

¹ (μὲν) Ed.² Castigatum Θλιψ a manu prima.³ Castigatum συμμαρτυροῦντος a manu prima.⁴ Idem nomen paulo post eodem modo scribitur.⁵ Castigatum συμπαθῆσαι a manu prima.⁶ Castigatum αἰσθητήρια a manu prima.⁷ Castigatum ἐπ' αὐτὴν a manu prima.⁸ Castigatum ἡς a manu prima.

A manu prima.

Cap. vii. 5. ἐπτολῆν ἔχουσιν ἀποδεκατοῦν
τὸν λαὸν κατὰ τὸν νόμον¹.

vii. 16. οὐ κατὰ νόμον ἐπτολῆς αρκίνης
γέγονεν ἀλλὰ...

vii. 21. οἱ μὲν γάρ χωρὶς ὀρκωμοσίας
εἰσὶν ἵερεις γεγονότες, οἱ δὲ
μετ' ὀρκωμοσίας².

viii. 6. νῦν δὲ διαφορωτέρας τέτευχεν
λιτουργίας.

viii. 7. διαθήκης...εἰ γάρ η̄ πρώτη
ἐκείνη ἡν ἀμεμπτος οὐκ ἀν
ἐτέρας³ ἐξητέντο τόπος.

ix. 8. σκηνὴ η̄ λεγομένη τὰ ἀγα τῷ
ἀγίων χουσα τὴν...

A manu secunda.

σαρκίνης.

λειτουργίας.

ἔχουσα.

¹ In margine post νόμον τοντέστι.

² Castigatum μεθ' ὀρκωμοσίας a manu prima.

³ Castigatum δευτέρας a manu prima.

D E V E R S I O N E I T A L A.



VERSIO LATINA ITALICA, SOMNIUM MERUM.

QCID? annon Damasus Ecclesiae Romanae Episcopus Italus fuit? Atqui is Hieronymum obsecravit ut Latinos Evangeliorum codices ad Graeca exemplaria exigeret, et castigaret, eo quod immenso quantum variarent codices Latini. Ubi ergo est una illa et Ital? Si una tum fuisset per totam Italiam Damasus quievisset nec emendasset utique illam, sed illam aliis occidentalibus ut optimam et authenticam commendasset: solus Augustinus *Italam* illam nominat, et praeconio honestat. Unde vero Augustinus, Damaso aetate minor, Italam illam scire potuit in Africa, Damaso ipsi in Italia ignotam? Ne verbum de hac versione Itala Hieronymus in hac re longe Augustino *ἀξιοπιστότερος*. Nec quisquam alias ex tota antiquitate ante nuperam typographie inventionem.

Locus Augustini est libro II. *de doctrina Christiana* Cap. xv. Dixerat Pater doctissimus ibi Cap. xi. "Latine quidem lingue "homines, quos nunc instruendos suscipimus duabus aliis ad "Scripturarum divinarum cognitionem habent opus, Hebræa sci- "licet et Graeca: ut ad exemplaria præcedentia recuratur, si quam "dubitatem attulerit *Latinorum interpretum infinita varietas.*" Et mox ibidem, "Qui enim Scripturas ex Hebræa lingua in Graecam "verterunt numerari possunt (scil. Aq., Theod., Symm., *oi 6*). Latini "autem interpres nullo modo. Ut enim cuique primis fidei tem-

poribus in manus venit Codex Græcus et aliquantulum facultatis sibi utriusque linguae habere videbatur, ausus est interpretari." Et mox, "Quoniam plerumque a sensu auctoris devins aberrat interpres si non sit doctissimus, aut illarum linguarum ex quibus in Latinam scripturam pervenit petenda cognitio est, aut habenda interpretationes eorum qui se verbis nimis obstrinxerunt. Non quia sufficiunt, sed ut ex eis libertas vel error dirigatur aliorum qui non magis verba quam sententias interpretando sequi maluerunt."

Et mox—"Plurimum quoque juvat interpretum numerositas collatis codicibus inspecta atque discussa; tantum absit falsitas: nam codicibus emendandis primitus debet invigilare solertia eorum qui Scripturas divinas nosse desiderant, ut emendatis non emendati cedant, ex uno duntaxat Interpretationis genere venientes. In ipsis autem Interpretationibus *Itala* (sic Cod. Regius 600 annorum II. 265) cæteris præferatur: *nam* est verborum tenacior cum perspicuitate sententiae. Et Latinis quibuslibet emendandis Græci adhibeantur in quibus LXX. Interpretum quod ad Vetus Testamentum attinet, excellit auctoritas." Et mox, "Latini ergo, ut dicere cœperam, codices Veteris Testamenti, si necesse fuerit, Græcorum auctoritate emendandi sunt, et eorum potissimum, qui, cum LXX. essent, uno ore interpretati esse perhibentur. Libros autem Novi Testamenti si quid in Latinis varietatibus titubat, Græcis cedere oportere non dubium est, et maxime qui apud Ecclesias doctiores et diligentiores reperiantur." Ex his plane paret corrigendum sse, "In ipsis autem Translationibus *illa* cæteris præferatur *quæ* est verborum tenacior cum perspicuitate sententiae." Hoc confiunt antecedentia et sequentia: silentium omnium scriptorum, psius Augustini qui nunquam alias Italam laudat. Res ipsa, ex Damaso et Hieronymo et antiquis ante Hieronymum patribus qui bique in vertendo variant nisi Latinæ linguae angustia cohibentur. Adde quod Itala versio Poeticum tantum vocabulum est. Prosaici criptores Italica dixerunt jam inde a Ciceronis temporibus.

In MSS. Bibliothecæ Bodleianæ Sancti Augustini *de doctrina Christiana* (Laud. D. 100.) sic locus iste habetur:—“In ipsis “autem interpretationibus *ita labor* cæteris præferatur nam \leftrightarrow $\bar{u}bor$ “tenacior,” &c. ubi syllaba *bor* ex recentiore manu est post rasuram. In Laud. autem L. 40 sic habetur locus:—“In ipsis autem interpre-“tationibus italica ceteris præferatur: nam est verborum,” &c. Ex Epistolâ Domini Casleii qui Oxonii libros istos consuluit. (Codices hi, præsertim ultimus antiquus est ut scriptura *ae* ostendit.)

N.B. Itala adjectivum pro Italica ter occurrit apud Arnobium monente Domino Walker.

See Bentley's *Correspondence*, Letter 218, Vol. II. p. 569. Sabatier, *Biblia Latina*, Vol. III. Pref. Casley's Preface to *Catalogue of MSS. of the King's Library*, p. xix (London, 1734). Lachmann, *N. T.* Vol. I. p. xiii, xiv.

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APPENDIX.

7

APPENDIX.

I.

Viro Celeberrimo P. BURMANNO S. P. D. RI. BENTLEIUS.

GRATISSIMAS tuas literas¹, etsi ingratissimum quidem nuntium portantes, sero accepi: jam mensis enim cum septimana una alteraque præterierat ex quo scripta erat epistola priusquam ad manus meas est perlata. Diu ergo erat quod omnes hic eruditi et boni in luctu erant et moerore ob præstantissimi Grævii obitum, nulli tamen flebiliorem quam mihi, quem in maximi viri amicitia partes haud postremas tulisse nostrates omnes crediderunt. Illud vero in hac miseria jucundissimum solamen obvenit, quod tu, vir eruditissime, ut doctrinæ ejus et famæ ita et muneric et amicitiarum hæres successorque, ea omnia præstare olim poteris et (quod voveo) voles, quæ ipse morte præventus affecta et immatura post se reliquit. Hoc de te pollicetur præclara tua voluntas et opera, quam in edendis $\tau\omega\pi\alpha\mu\tau\omega$ N. Heinsii² posthumis exhibuisti et nunc quam maxime exhibere pergis, ita ut dubitare quidem nefas sit, quin eandem et in Grævianis sis præstiturus. Miserat ad me ὁ μακαρίτης paullo ante obitum Horatii vetustissimum exemplar, quod nunc mihi ad manum est et ad novam quam depropnero Flacci editionem multum opis et ornamenti afferet. Illud etiam significaverat, se olim editionem parvam Amstelodamensem cum Rottendorpii cod. ms. contulisse, quam frustra a se quæsatam, ut una cum eo altero exemplari mitteretur, in bibliothecæ suæ angulo latere. Cum autem, ut e litteris tuis ad Reverendiss.

¹ See Letter XVIII. Bentley's *Correspondence* (ed. Wordsworth), Vol. I. p. 206.

² This refers to the "Heinsii *Adversaria*," edited by P. Burmann. He afterwards printed Grævius's "Thesaurus antiquitatum et historiarum Italie," and edited with a preface his "Thesaurus antiquitatum et historiarum Sicilie, Sardinie, Corsicæ, etc."

Norvicensem¹ nudius tertius intellexi, in catalogo Grævianæ bibliothecæ confiendo jam laboretur, rem mihi longe acceptissimam feceris, si quovis pretio (quod statim tibi reddendum curabo) a μακαρίτον filiabus eum codicem mihi compares. Quin et illud cupere scribis heredes, ut libraria supellex simul semelque vendatur integra neque per auctionem distrahatur. Quod optandum quidem erat et filiarum gratia, quibus id majori erit emolumento, et defuncti parentis, cuius nominis et honori eo melius parentabitur. Rogo itaque ut catalogum, ubi editus fuerit, quam primum ad me mittas indicesque quo minimo pretio veneant libri, ut si commode fieri poterit et e re nostra fore videatur, a collegio meo Sanctæ Trinitatis Cantabrig. emanetur in æde amplissima, qua nulla per totam Europam magnificentior est, reponendi.—N. Heinsii Horatium, quem singulari tue benignitati, operæ autem humanissimi Dⁿⁱ Coolii debo, jam pene perlegi et in chartas meas transcripsi. Non possum verbis exprimere quam devinxeris tibi me hoc tam insigni beneficio. Continet is codex variantes ex duobus mss. lectiones, quorum alterum Leidense quantivis sane pretii est; cui et ætate et dignitate suppar est ille Grævianus, etsi interpolatorum manibus per infinitas rasuras et correctiunculas grassantibus pessime acceptus. Habet etiam ipsius Heinsii conjecturas, sed pauculas, adeo ut longe plura in aliis alicubi chartis adnotasse τὸν κριτικώτατον nullus dubitem. Prius autem quam Heinsiana oculis usurparem, mea in marginem nuperæ tuæ editionis transcripta in manus Norvensis episcopi tradideram, ut teste eo uterer adversus calumniatores, ne forte quæ ab Heinsio præoccupatae erant emendationes (quod tamen vix semel iterumque accidisse video) me ab ipso sublegisse falso insimularent. Bona quidem pars Heinsianarum correctionum jam antea in notis ejus ad Ovid. Claudian. etc. sparsim est edita. Ego jam Oxonium cogito, ut sex septem codices Horatii, qui ibi servantur, præsens evolbam; ubi sat scio nova seges emendationum succrescat, etsi jam trecenta amplius loca vere, ut quidem spero, sanaverim. Si quid opis vel ipse vel ingeniosissimi viri apud vos Brookhusius², Francius etc. vel antiquos codices subministrando vel conjecturas mecum communicando ferre dignarentur, et privatim et publice accepti beneficii memor essem. Vale, vir præstantissime, et eruditum juvenem, qui has defert, humanitate qua omnes soles excipe. Londini, April. 5, 1703.

¹ "Norvicensem," i.e. Bishop Moore.

² Brookhusius, editor of Propertius: see Bentley's *Correspondence*, p. 199.

II.

*Doctissimo et Celeberrimo Viro PETRO BURMANNO RICHARDUS
BENTLEIUS S. P. D.*

Subirasci mihi videris, vir ornatissime, et merito quidem, si culpæ ejus affinis sum quod olim post amicissimi Grævii obitum suavissimis a te litteris appellatus non responderim¹. Ego vero illud sanctissime tibi affirmare possum tantum tum a me afuisse ut amicitiam tuam tam candide prolikeque oblatam superbe spreverim, ut statim honesto juveni Plumtræo, qui medicinæ operam datus Bataviam vestram tum cogitabat, litteras tradiderim Trajectum ad te deferendas, in quibus et inexpectatam magni amici mortem tecum deflebam et gratulabar te talem, quem ex τοῦ μακαρίτου litteris charissimum ei fuisse noveram, in locum tanti doctoris esse suffectum. Ille vero, quod longo post tempore intellexi, Plumtræus² a piratis Gallis intercep-tus et literis meis et omni sua supellectile Ostendæ spoliatus est. Habes, vir eximie, cur ad superiores tuas literas nil a me responsi tuleris; nunc de postremis tuis et egregio illo munere, quo me etsi haud injuria, ut casus ferebat, tibi suspectum co honestare voluisti, merito te amo, gratiamque qua potero, hoc est χάλκεα χρυσέων, rependam tibi cum primum Horatius noster in lucem prodire poterit tot intervenientibus negotiis toties interpellatus. Evidem superiore æstate per Croonveltum vestratem, qui academiæ nostræ typographus est, Ciceronis Tusculanas dono tibi misi, quarum editor juvenis apud nos eruditus Davisius emendationum nostrarum librum addiderat, sed, ut huc redux narrabat Croonveltius, quia tu Trajecto tum forte aberas, alii nescio cui exemplar tibi destinatum suo nomine donavit. Quod ad Petronium tuum attinet, tuas et præstantissimi Heinsii annotationes avide et cum summa voluptate percurri, gavisusque sum te adeo caste et pure per illum fornicem transiisse, ut, si bene memini, nihil quidquam latentis obscenitatis protractum a te sit, ut pessimi moris est, et lectoribus nude explicatum. Vel in Horatio, ait Quintilianus, nonnulla sunt quæ nolim interpretari. Quæ igitur vel apud gentiles vir probus gravisque se nolle tangere profitetur, qui ego Christianus sine flagitio enarrare possum et indoc-tiori lectori patefacere? Sicco ista pede transilienda sunt, ut a te honeste et prudenter est factum, neque illa opera ejusmodi locis impendenda, præterquam quæ ad lectionis sinceritatem spectat.

¹ See Letters cxxxvii. et cxlii. Bentley's *Correspondence*, Vol. I. pp. 379, 391.

² "Plumtræus." Probably Henry Plumptre, B.A. 1701, M.A. 1705, M.D. 1706, Fellow of Queens', and afterwards President of the College of Physicians.

Juvenem istum eruditissimum, qui Heinsii Silium editurus est, non vidi; paratus tamen sum vel in codice illo Oxoniensi conferendo vel in alio quovis officio ei opitulari. Etiam et nobis, dum scriptorem istum percurrimus, emendationes quedam sponte sua subnatæ sunt. In libro tertio, ut leviores illas præteream, qualis vs. 25

*velantur tempora lino
et Pelusiaco præfulget stamine vertex,
non ut vulgo ex.*

vs. 34 *leonis*

*Ora Cleonæ patulo celantur hiatu.
prorsus absurde; nam celantur est oculuntur. Repone celantur,
id est sculpuntur.*

vs. 42 *stratiæ genus deforme bimembres*

Centauri, frontemque timet minor omnis Acarnan.

Hæc non sunt unius assis. Forte: *frontemque ILLINC minor AMNIS Acarnan.* Amnis Acarnan est Achelous; et hoc liquidum videtur; de priore vix ausim statuere, inopia scripti codicis: sed explicò *minor frontem illinc*, hoc est ab altera parte mutilatam ferens; unum enim ex cornibus abruperat ei in lucta Herculea.

vs. 60 *sequiturque reciproca Thetis, errore puerili pro Tethys.*

vs. 78 *Si quis forte deum tantos inciderit actus,*

Ut nostro abrumpat leto primordia rerum.

non placet illud *inciderit ut abrumpat*: quidquid enim in posteriore membro dictionis est, id ipsum est in priore. Aut legendum videtur *et nostro abrumpat*, aut potius *tantis invidenter actis, ut nostro.* Ut hæc, inquam, omittam, illud vide

v. 126. *Sed tu, bellorum genitor, miserere, nefasque
Averte et serva caput inviolabile Teucris.*

Quis quæso est ille *bellorum genitor?* Mars, opinor; sed ex qua sodes uxore aut amica bella genuit? Nugæ merse; tu vero lege

Sed tu BELE ORO genitor, miserere.

Nimirum Hannibal originem stirpis a Belo deduxit, unde idem Silius, Lib. VIII., *Hannibal a nostro nomen memorabile Belo*, et Lib. IV. sic Hannibalem Bostar alloquitur, *Maxime Belide, patriis qui a mænibus arces Servitium dextra.* Sed de his hactenus. Tu vero recte facis, eruditissime Burmanne, qui Grævianos Broukhusianosque cineres ab invidorum et petulantium obtrectatorum injuriis tueris. Macte hoc animo esto. Horum unum dum in vivis erat et colui et

amavi: alterum etsi mihi ignotum ob eximias ingemii et eruditionis dotes maximi semper feci. Ubi Valerium Flaccum iterum recensere velia, unum alterumve mendum mea opera, ni grave est, poteris tollere, quale illud, iv. 374, *Flevit Amymone, flerunt Messenides undæ, Flevit et effusis revocans Hyperia lacortis*. Ridiculum prorsus, *undas flere*. Scribe *flerunt Messenides undæ*, ut nymphas intelligas. Sic Naso *Naias undæ*. Vale, vir celeberrime, et me amare perge. Cantabrigie, Octob. 25, St. Vet. MDCCIX.

Sikius noster te plurima salute impertit. Frater tuus theologus¹, vir doctissimus, quem memini in ædibus meis ante annos aliquot hic accepisse, ut valet, ut meminit nostri²?

III.

Celeberrimo et doctissimo viro PETRO BURMANNO S. P. D.

RICHARDUS BENTLEIUS.

¹ Litteras tuas a. d. XII. Junii scriptas heri demum ad me tulit juvenis egregius Joannes Jacobus Claudius, quem et tua causa et merito suo quam potui humanissime excepti. Is hodie Londinum versus rediit, et quia per aliquot menses in Britannia est hæsurus, constitui has recta per tabularium publicum ad te mittere, ut citius ad quæsita tua responsum feras. Principio optas ut omnia que in Silium observavi hac novæ editionis occasione exeant. Equidem, si folia ut de prælo exeunt communicare mecum vellet editor, pauca fortassis fine libri adiungere possem non pœnitenda; sed ut nunc est, neque variis lectionibus neque conjecturis acutissimi viri N. Heinsii visis, eam ingenii aleam subire non est consilium. Placet vero, quod ingenue et aperte narras (is enim amicitiae fructus est uberrimus) non placere tibi conjecturam nostram *Bole oro genitor pro Bellorum genitor*. Hoc quippe seque defendi posse existimas ac *Lyrae parens* de Mercurio, *Frugum parens* de Cerere. Sed, quod vicissim pace tua fiat, haud parum interesse videtur mea quidem sententia. Mars siquidem non est bellorum inventor, et proinde non pater. Quodsi esset inventor, utique non *bellorum* sed *belli pater* dicendus fuerit: prave enim dices Mercurium *lyrarum* parentem. Adde quod durius et insolentius quid vel in hac metaphora sonat *genitor* quam *parens*. Neque enim tu credo in carmine *lyrae genitorem* usurpares; etsi *frugum genetricem* Cererem dixerit Ovidius: *gignere enim de frugibus et*

¹ "Frater tuus theologus," i.e. Francis Burmann, who had been introduced to Bentley by Grævius, and had stayed with him at Cambridge. See F. B.'s mention of this in his letter to R. B. Bentley's *Correspondence*, p. 444.

² See Letter CXLI. Bentley's *Correspondence*, Vol. I. p. 391.

proprie dicitur, de lyra minime. Verum quod in hac re **maximum** est, ut rite et ex decoro Belum hic invocat Hannibalis conjux ut pote auctorem generis, ita frustra et stulte impium illum et ἀλλοτρόσ-
αλλον Gradivum, viris fortibus, ut ubique queruntur, plerumque iniquum et infestum. Neque quisquam, si bene memini, ejusmodi vota Marti fecit, nisi forte aliquis ex ejus stirpe. Jam vero quod scabrum nescio quid in *Bele oro* te offendit, certe aures messe etsi in numerorum ratione satis exercitæ nihil hic asperi sentiunt: non enim opinor vocalis elisionem incusas: qui itaque durius exit *beloro* quam illud ipsum *bellorum*? Sed de hoc satis; ubi enim ad [aurium?] indicium res devenit frustra omnis disputatio institui solet. Ergo salva sit sua cuique sententia, amicitia salva. Apud Val. Flaccum i. 590,

cum flens Siculos Cenotria fines

Perderet et mediis intrarent montibus undæ:

jure ponis [tu reponis?] *latrarent* et ideo aīs *mediis montibus*, quia antea Apenninus in Siciliam usque perpetuo jugo excurrebat, eo demum terræ motu diruptus. Vide vero ut eo ipso arguento contra te utar. Rupto enim Apennino non utique medii jam montes, sed mediæ valles, fossæ, lacunæ; sic itaque rescripserim potius,

et MEDIE latrarunt montibus undæ:

undæ enim tum mediæ interfluebant Cenotriam et Siciliam. Sic Ausonius Mosella vs. 292, *mediis Euripus ubi undis Europæque Asiaeque velat concurrere terras* et Ovid. Met. xv. 292, *donec confinia pontus Abstulit et media tellurem repulit unda*. Tueri tamen poteris τὸ *mediis montibus* ex illo Lucani III. 65 (60) *Qua mare tellurem subitis aut obruit undis Aut scidit et medias fecit sibi littora terras*. Tamen si medias terras interpretaris Rhegium et Pelorum, ἀκυπολογία insignis est, et potius alio referendum erit, ut *mediæ terræ* fuerint ante illam diluviem: quomodo et *mare mediterraneum* est dictum. Sed hæret hic mihi aqua: neque enim vulgata lectio placet neque tua conjectura *latrarent*. Tu fortasse melius quid et aptius excogitabis postea. Val. Flaccus ii. 178,

vel jam patriæ vidisse per ignes

*Culmen agi stragemque deūm, nam cetera belli
Perpetimur.*

sic corrigis — *vel jam patriæ vidisse per arces*
Fulmen agi stragemque deūm.

Ubi *stragem deūm* intelligis a diis illatam. Hoc male, ut opinor; nunquam enim obtinebis quin *strages deūm* sit strages ipsis diis illata,

ut *strages hominum, strages nemorum* et alia similia. Nec tu ex *Turni vulnere* et ejusmodi ambiguis argumentare; nam alia res est; et hic communis scopulus est eorum qui πολωναγνωσία excellunt, judicio minus valent. Recepta lectio non est sollicitanda; nam ordo est: *vel jam vidisse culmen patriæ agi per ignes et (vidisse) stragem deūm*, hoc est arcem regiam et templa deorum (sive totam urbem) incendio consumi. *Agī ferri per ignes ποιητικωτάτη* phrasis. Et firmat hoc quod sequitur, *nam cetera belli perpetimur*, hoc est viduitatem, inopiam, servitutem: deest ultima tantum bellī calamitas, patrie excidium. Quid autem? an *fulmen* et συμφορὰ θείλατος est pars *belli*? Aliud ergo agebas cum ex hoc ipso stabilire vis conjecturam tuam quo ea funditus evertitur. Val. Flacc. II. 618,

*Has etiam terras conseraque gentibus arva
Sic pelago pulsante reor Neptunia quondam
Cuspis et adversi longus labor abscidit ævi
Ut Siculum Libycumque latus stupuitque fragorem
Canus et occiduis regnator montibus Atlas.*

Primo corrigis *adversi cestus*. Non accedo: nam Neptunia cuspis est *cestus* et *cestus* pulsante pelago omnino ταυτολογεῖ. *Adversum ævum* recte opinor explicas ut damnosum. Sic Ovidius *Tempus edax rerum tuque invidiosa vetustas Omnia destruitis*. Si quid hic mutatum vellem, sic potius legerem

Cuspis et ANNOI longus labor abscidit ævi.

In sequentibus recte te offendit illud *et*. Quis enim diceret *Canus Atlas et regnator*, quod sagacissimo Heinsio placuisse demiror. Sed ubi illud aves substituere

Cænys et occiduis regnator montibus Atlas,

non agnosco solitum tuum acumen. Nam cum, ut tu recte dicis, Cænys sit promontorium in ipso freto Siculo, qui sodes Cænys stupuit fragorem, qui antea nullus eo nomine dictus est, sed post fragorem et nomen et promontorii speciem accepit? Et vicissim, quid queso mirum, si Cænys, qui freto pro litore est, stupuerit fragorem illum dissilientium terrarum, qui nunc quotidie Scyllæ latrantis fragorem stupet? Sed omnino deceptus es cum fragorem hunc ad Siculi freti irruptionem refers, qui ad Hellespontii referendus est, ut orationis series aperte monstrat. Quid, quod post Siculum etiam *Libycum latus* nominat Flaccus; ut si proximum verbum spectes, Calpe tibi potius quam Cænys erat (*sic*) in partes vocanda. Equidem superiore anno hunc ipsum locum illustrare conatus sum ad Horat. I.

3, vs. 4, pag. notarum 345 his ipsis verbis: "Ubi in versu postremo —ab omnibus terris audiretur." Hæc ut spero brevi leges ad Horatium; quibus meliora proferre jam nequeo. Val. Flaccus III. 120
sic tu locum tentas

*Inde vagam nec tela modis nec casibus iisdem
Confecere manum et longe jacuere peremti.*

In quibus excutieisdem non morabor; sed totum locum hic describam:

*At magis interea diverso turbida motu
Urbs agitur. Genyso conjux amovorat arma:
Ast illi subitus ventis vivoque reluit
Torre focus; telis gaudes, miserande, repertis.
Linquit et undantes mensas infectaque pernox
Sacra Medon; chlamys imbelli circumvenit ostro
Torta manum, strictoque vias praefulgurat ense.
Talis in arma ruit: nec vina dapesque remota
Statque loco torus; in quo (omen) mansere ministri
Inde vagi nec tela modis nec casibus hisdem
Conseruere manum; et longe jacuere peremti.*

Ex hac caligine, ut tu recte judicas, sic me paullatim evollo. Genysus quidam hic memoratur et Medon. Quid iis factum est? nihil postea: nam neutrum in sequentibus nominat; ut vulgo locus fertur et explicatur neuter ex his aut occidit quemquam aut occiditur; quod plane contra *oikovouiaν* poeticam est. Hoc posito sic locum constituo:

*Talis in arma ruit: nec vina dapesque remota
Statque loco torus; INSOMNES mansere ministri.
Inde vagi nec BELLA modis nec casibus hisdem
Conseruere MANV et longe jacuere peremti.*

Quæ ad hunc modum explico et illustro. Dum, inquit, Cyzicus furoribus Cybeles actus paucis sequentibus ex urbe erumpit et prolium miscet, *interea urbs diverso motu agitur*. Genysus et Medon, ille e lecto surgens, hic pervigilium celebrans, arma capiunt et eadem porta eodem tempore adversus hostes tendunt. Jam reliqua videamus. *In quo (omen) mansere ministri*: recte tu narras frustra te de illo omni quæsivisse et meras tenebras, quotiens aciem tendis, tibi oboriri. Nimirum et res ipsa inepta est et numeri horridi. Editiones principes *in quo omnes*. Lego minima mutatione *INSOMNES mansere ministri*. Recte *insomnes*, et prius ob domini pervigilium et postea dum frustra ejus redditum opperuntur qui interemtus est. *Inde*

vagi: non hoc ad ministros refer, qui non exierant, sed ad Genysum et Medonta. Hi scilicet una ex urbe exierant, *inde vagi* diversas vias ad hostes capessabant. *Nec tela modis nec casibus hisdem conseruere manum.* Pro *manum* membranæ habent *manu*; quod probum est. Pro *tela* (quod si tu mavis eodem recidit) *bella* repono. *Bella conseruere manu*, ut et alii et Valerius ipso hoc libro vs. 30 *utque impia bella conserat*. Hi, inquit, prælia conserebant, *nec modis iisdem nec casibus* (hoc est alter hasta, si forte alter gladio pugnabat; alter per os, alter per ilia vulnus accepit; quæ sunt δευόρητος et variationis poeticae) *et longe jacuere peremti* qui *una* adversus hostes exierant. Hæc equidem, nisi tu, vir doctissime, dissentis, sic satis sana et recte constituta arbitror. Valer. Flaccus III. 598,

*At sociis immota fides, austriisque secundis
Certa moræ; nec parvus Hylas, quamquam omnibus æque
Grata rudimenta Herculeo sub nomine pendent.*

Quæ sic tu refingis:

*Causa moræ non parvus Hylas (quamquam omnibus æque
Grata rudimenta) Herculeo sub nomine pendent.*

Ubi illud displicet quod *caussa* ex Aldina editione adsciscis. Quippe *certa moræ* omnino a poetæ manu videtur, ut illud contra apud Virg. *jam certus eundi*. Certi erant socii moræ etiam austri abitum suadentibus. Cetera sic lego et distinguo:

*nec parvus Hylas: TANQUAM omnibus æque
Grata rudimenta Herculeo sub nomine PONAT.*

Neque enim, inquit, Hylas puer parvus et contemnendus videbatur: immo contra carus et acceptus tanquam non sub Hercule solum, sed sub omnibus Minyis militiæ rudimenta ponat. Certi igitur erant opperiendi istos duos. Hylian enim non spreverunt; *illum* autem (hoc est Tirynthium Herculem, de quo prius) et votis et lacrimis repoposcerunt. Certe arridet mihi hæc conjectura: Hylas quidem Herculis caussa comitabatur Minyas et sub Herculis nomine tirocinium ponebat; visus est tamen æque sub omnibus rudimenta ponere: unde merito suo non *parvus*, sed omnibus gratissimus erat. Restat ultimus locus III. 625:

*Consulite et motis seu vos via flatibus urguet,
Pergite et inceptos mecum revocate labores;
Seu plures tolerare moras rursusque propinquis
Quæsivisse jugis, pretium haud leve temporis acti.*

Aestuat, inquis, hic Heinsius et varias conjecturas profert; tu autem unius literulæ mutatione omnes eos motus facile componis, legendo

Seu PLURIS tolerare moras—.

Agnosco equidem pluris est, id est præstat, melius est, et nihil usitatius. Sed hoc modo ab ambiguitate male laboraret versus, cum pluris apud veteres etiam accusativus fuerit pluralis; sed neque tu neque Heinsius id animadvertiscas, si aut pluris est aut plus stat aut prius est aut placitum est aut aliud quid ejus generis substituatur, tum illud quod sequitur pretium haud leve temporis acti supervacaneum et ταυτόλογον fore. Quid enim hoc est, nisi ipsum pluris? Ego nulla litera mutata sanam lectionem tibi præstabo, modo ne distinctione impediatur.

Seu plures tolerare moras rursusque propinquis

Quæsivisse jugis pretium haud leve temporis acti est.

ubi ordo est *Seu pretium haud leve—plures moras tolerare.* Certe *plures moras* ipsum per se non debet offendere, cum Virgilius aliquique tot moras dixerint. *Acti ē id est est;* unde codex regius referente Heinsio *æque.* Sed dum hæc scribo etiam prior ille versus in suspicionem mihi cadit. *Quid enim est motis flatibus?* Quasi non omnem flatum necesse easset moveri. *An sic reponendum?*

Consulte AÉOLIIS seu vos via flatibus urgunt

PERGERE et inceptos mecum revocare labores,

Seu plures etc.

Atque hæc, vir eruditissime, ad quæsita tua effudimus potius quam respondimus; tu, qui auctori huic edendo operam navas, omnia hæc diligentius expendere potes et pro judicio tuo vel probare vel repudiare. Illud te oro, ut in adnotatioñibus, siquid ex his lectori impertire velis, nomen meum dissimiles; nescio enim an, si nervos intendero et librum integrum cum cura relegero, alia mihi et his contraria subnascantur. Unum jam restat, vir celeberrime, quod libenter ex te velim seiscitari. Video inter te et Io. Clericum bellum atrocissimum exarsisse, et legi Gallicum tuum scriptum¹, in quo hominem adeo depexum, adeo colaphis contusum dedisti, ut vix ipse credo se noverit. Neque hoc supplicio contentus alium libellum subfacto Phileleutheri nomine in caput infelicis impegisti; de cuius vero auctore inter eruditos disceptari audio. Clericus tamen ipse per epistolam² me ejus libelli patrem esse insinuabat et rumorem eum

¹ "Gallicum tuum scriptum," i.e. "Le Gazettier menteur:" see Monk's Bentley, I. p. 272.

² "Epistolam:" see Bentley's Correspondence, p. 397.

etiam antequam liber prodiret per totum Belgium increbruisse narrat: unde et bibliopolæ hic in Britannia passim sub meo nomine divendere solent. Scire igitur a te aveo an verum sit talem rumorem in Belgio esse sparsum, et unde is primum dimanaverit, a Clericone an a te, an ab ipsis lectorum judiciis; deinde quid de opusculo illo sentiant literati, Relandus, Cuperus, Perizonius, Kusterus aliquie; an ab emtoribus avide diripiatur, an magis in officinis librariis hæreat et obsolescat; an paret aliquid Clericus quod reponat; et quæcunque de toto illo negotio scis ut me certiore facere velis. Clericus quidem id a me exigebat ut λακωνικῶς vel aiam vel negem: sed cum primo me insidiis et deinde minis (etiam ante libellum editum) aggressus esset, neque librum mea caussa agnoscere volui, nec illius cauſa ejurare. Tu igitur, vir amicissime, fac ut quamprimum poteris fuse mihi omnia narres, quæ de illo libello in eruditorum cœtibus apud vos jactantur. Vale. Datum Cantabrigiæ a. d. 19 Augusti 1710. Literas tuas sic inscribito: For the Reverend Dr Bentley, Master of Trinity College, in Cambridge.

IV.

*Celeberrimo et eruditissimo viro PETRO BURMANNO
S. P. D. RICHARDUS BENTLEIUS.*

Gratissimæ mihi fuerunt litteræ tue¹ ab humanissimo juvene perlatæ, diu enim est cum nihil quidquam a te accepi, ne ab illo quidem tempore quo Lugdunum te ad novum munus capessendum contulisti. Quo magis miror sive potius indignor binas tuas quas memoras epistolas intercidisse. Sæpiuscule sane frigus mihi apud amicos exteror intervenit, dum queruntur nihil me responsi dedisse literis scilicet quæ nunquam ad me pervenerint. Quamobrem si quicquam posthac rei seriæ a me curatum voles, obsecro ut Mercurio publico potius quam malefidis sæpe adolescentulis literas committas. Gratias tibi quas par est habeo ob elegantissimam tuam jam adhuc musteam Phædri editionem: priorem tuam ut primum prostitit cupide mihi emi, ex hac nova, ubi semel compactus fuerit codex, majorem ut auguror voluptatem capturus. Doleo equidem quod nihil mihi nunc de prælo exierit quod ἀντδωπον tibi mittam. Immani sane sumptu propter vectigalia solvenda libri hic excluduntur: tu, qui in vili chartæ annonæ versaris, noli committere ut præla per te frigescant. Gaudeo te jam Ovidio manus admoveare, ubi plurima post egregiam Heinsii operam adhuc medicinam poscunt. Illud vide 2nd Metamorphoseon:

¹ See Letter cxi. Bentley's *Correspondence*, Vol. II. p. 540.

*Regia solis erat sublimibus alta columnis,
Clara micans auro flamasque imitante pyropo.*

Quid sodes est *alta sublimibus*? Quid autem *micante imitante*? Sed facilis emendatio est:

*Regia solis erat sublimibus APTA columnis,
Clara MICANS auro flamasque imitante pyropo.*

Sed tu credo hoc præripuisti. Vale ac bene rem gere et me amare perge. Cantabrigiae, Aug. 25, 1718.

V.

Celeberrimo viro PETRO BURMANNO

S. P. D. RICHARDUS BENTLEIUS.

Jam diu est, vir amicissime, cum litteras¹ a te acceperim de editione operum Petri de Vineis, quam Germanus quidam tum molitur. Ad eas ego respondi² me per homines peritos et fideles quidquid in bibliothecis nostris Petri illius exstabat excussisse nihilque ibi reperisse præter inanes aliquot formulas et ex editis ejus libris excerpta, descriptione prorsus indigna. Subjunxi in illis litteris emendationes complusculas in secundum Ovidii Tristium librum. Eas ego nescio an acceperis necne, cum ex eo tempore nihil prorsus a te audiverim. Quid nunc elucubras³ ut valet Naso tuus? ut promovetur editio? Si quid ego ipse faciam quæreris: Lucanum jam a mense in manibus habeo, qui sequente hieme³ prodibit in publicum. Et mihi quidem videor ope sex MSS. qui hic sunt et non infelicibus conjecturis pene mille mendas sustulisse, quæ editiones magni Grotii commaculabant. Cum autem nobilissimus N. Heinsius passim in suis libris Lucani codices MSS. ad partes vocet et ex doctissimi Drakenborgii Silio intelligam te varias viginti fere codicum lectiones manu Heinsii descriptas præsto habere, non possum non a te vehementer expetere ut quod in Drakenborgii gratiam fecisti in meam quoque facias et ad me eum librum commodato mittas, fideliter, ubi usus fuero, tibi restituendum. Nunc in notulis meis typographo describendis cum maxime versor; ubi etsi laborem brevis esse, ratiunculam tamen aliquam singulis subiungere placuit, ne prorsus nudæ projiciantur. Unam ex his, quam heri delineavi, ex libello meo describam tuique judicii faciam, qui [quia?] solis conjecturis res

¹ See Letter cxxxiii. Bentley's *Correspondence*, Vol. II. p. 578.

² See Letter ccix. *Ibid.* Vol. II. p. 598.

³ "Sequente hieme." On the causes of the non-appearance of Bentley's Lucan, see Monk, II. p. 236. It was published by Cumberland in 1760, from the Strawberry Hill Press.

agitur, nisi forte subveniant lectiones Heinsianæ. Lucani, Lib. I.
vs. 151.

*Qualiter expressum ventis per nubila fulmen
Ætheris impulsu sonitu mundique fragore
Emicuit rupitque diem populosque paventes
Terruit obliqua præstinguens lumina flamma
In sua templo furit, nullaque exire vetante
Materia, magnamque cadens magnamque revertens
Dat stragem late, sparsosque recolligit ignes.*

Emicuit rupitque] Si totius hujus pulcherrimæ descriptionis filum evolvas, illud continuo deprehendes, deesse hic conjunctionem, abrupteque prorsus et nullo nexus inferri *in sua templo furit*. Quare pro *Terruit* vel sine ullius codicis auctoritate necessario est reponendum *Terret et obliqua*, quo præsenti tempore et sequentia efferuntur, *ruit, dat, recolligit*. Atque hoc vera lectionis vestigio semel viso facile mihi est cetera eruere; nam in his, quæ statim sequuntur,

*et obliqua præstinguens lumina flamma
In sua templo furit,*

principio dolet virum maximum tam infeliciter illud *præstinguens* in textum recepisse, cum omnes fere codices vel *perstringens* vel *præstringens* exhibeant. Quorum quidem utrumvis recte se habebit si *lumina* hic legeris; alterum vero non ferendum, ut *populos paventes* universos excæcaverit. Sed vide ne leve plane et ineptum sit id in tantæ rei imagine ponere, quod oculos præstringat. Siquidem hoc fulguris est et coruscationis, non fulminis, de quo hic agitur. Et quorsum, quæso, *obliqua flamma*? cum fulguris lumen undequaque spargatur, et quo magis rectum et adversum feriat oculos, eo magis eos perstringat. Quid denique conjunctum aut cognatum inter se habent *præstringere oculos* et *furere in templo*, ut in unum colon concludantur? Repono ex conjectura

*et obliqua PERFRINGENS CULMINA flamma
In sua templo furit.*

Perfringens et *perstringens*, *culmina* et *lumina* passim apud indoctos librarios commutata sunt. Quam egregia vero nascatur hic sententia jam opinor vides; nempe illa Lucretii ubi de fulmine agit:

*Nunc ex quo pacto gignantur et impete tanto
Fiant, ut possint ictu discludere turres,
Disturbare domos, avellere tigna trabesque.*

Idem quoque in re eadem *perfringere* usurpat,

*Per cindat nubem perfringens impetu recto.—
Multaque perfringit, cum corpora fulminis ipsa
Corporibus rerum inciderint.*

Jam vero *obliqua flamma culmina perfringere* ex re ipsa et naturæ fide dicitur. Fulmen enim semper oblique decidit, numquam recta deorsum. Verum et illud *flamma* non plane satisfacit. Quamvis enim ferri possit, cum re vera flamma sit quæ fulminis ictum faciat, tamen cum vox ea facile obrepere posset librariis, et necessario quidem ubi semel *lumina* pro *culmina* substituissent, cumque aliud verbum in proximo sit quod luculentius rem conficiat, vix dubites quin sic primo profectum sit a manu poetæ :

*et obliqua perfringens culmina PLAGA
In sua templo furit,*

quod ipsum ubi de fulmine agit sepe adhibet Lucretius :

*cum plaga sit addita vero,
Mobilitas duplicatur et impetus ille gravescit.*

Vide autem ut pulchre jam procedat comparatio; quippe hoc de perfractis culminibus ad priora illa de Cæsare referenda sunt

*impellens quidquid sibi summa petenti
Obstaret gaudensque viam fecisse ruina.*

Quibus germana sunt illa Lucretii de fulmine

*quæcunque morantur
Obvia discutiat plagiæ itinerque sequatur.*

Atqui tota hæc et similitudo et sublimitas perit, si hac ruina omissa in *perstringendis oculis* pueriliter labores. Hæc hactenus: sed et aliud mendum adhuc residuum est,

*nullaque exire vetante
Materia, magnamque cadens magnamque revertens.*

Nam primo e duabus conjunctionibus altera plane supervacanea est, ut ipse advertes. Deinde quam inepte illud et prorsus stulte, *nulla materia* (tectorum scil., parietum, tignorum) *vetante exire*, cum malum non vetuerit potius omnino intrare? *Enim* vero si semel irruperit fulmen, optandum foret ut exeat, non vetandum. Cernis sine dubio absurditatem; quæ nullo negotio sic tollitur,

*In sua templo furit nulla TRANSIRE vetante
Materia.*

Cujus emendationis prædem iterum tibi dabo Lucretium:

*Transit enim fulmen cæli per septa domorum.
Transit enim valide fulmen per septa domorum.
Clamor uti ac voces transit per saxa, per aera.*

Illa vero, quæ descriptionem claudunt, *magnamque revertens et sparsoque recolligit ignes* et eximia plane sunt et ex vero ducta. Lucretius iterum

*quo pacto per loca septa
Insinuavit et hinc dominatus ut extulerit se.*

Habes, vir celeberrime, notulam bene longam; quales in hoc opusculo vix una alteraque conspiciuntur. Sed pluria sub uno ictu menda occurrabant, quæ singula privam sibi notam postulabant. Tuam nunc de his censuram expecto; et si magnam a me gratiam labore parvo studies inire, quam primum fac a te audiam de codice Heinsiano. Vale et me amare perge. Datum Cantabrigiæ e collegio S. Trinitatis XIII. Aug. MDCCXXII.

VI¹.

*Celeberrimo doctissimo viro PETRO BURMANNO
S. P. D. RICHARDUS BENTLEIUS.*

Gratissimum a te superiore hebdomade munus accepi Valerium Flaccum; quem simulac a compactore ad Museum meum rediit non solum [totum?] quidem percurri (qui enim potest tam crassum tam cito?), sed tua pleraque perlustravi. Si verum audire cupis, ipse te in hoc opere superasti: ‘ingeniine prius mirer vigilans laboris?’ Vix erit qui posthac novam editionem tentare audeat. Pauca tantum et levia animadverti, quæ in Lucano nostro comparebunt a te vel præterita vel spreta. l. 281:

*Aureus ut juvenem miserantibus intulit undis
Vector,*

lege mirantibus: vide iv. 711, Tum frena—ad subitam stupuorem.

ii. 200, *Inde novam pavidas vocem furibunda per aures
Congeminat:*

lege auras.

¹ See Letters cxxxxiii., cxxxxvi. Bentley's *Correspondence*, Vol. II. pp. 615, 625.

III. 397,

*sed nostra requireat**Cura viam memori jam pridem cognita vate:*

repone condita mente. Catullus de nuptiis *Tum vero facit ut
memori tibi condita corde Haec vigeant mandata.* Lucanus IX. 85.
Namque haec mandata reliquit Pompeius vobis in nostra condita cura.
Phædrus tuus *Quod intiore condidit cura angulo.*

IV. 421, *Immissisque ratem sua per freta provehat Euris:*immo *auris.* Euri enim Minyis plane adversi fuissent.

V. 591,

*croceos sic illius omnis odores
Jactat equus; uncis sic est coma culta maniplis.*

Equus posteriore brevis est, nec a cæsura juvatur. Scribe *cunctis:*
omnis equus, cunctis maniplis. Manipularii sunt pedites.

VIII. 338 *et Hæmonius nobis succedet adulter?*

Corrigere *subsidet.* Virgilii locum ob oculos habuit: *devicta Asia sub-
sedit adulter;* qui et hinc explicandus est et forte corrigendus. Nihil
huc facit Lucani locus v. 226.

*Jure sed incerto mundi subsidere regnum
Chalcidos Euboicæ vana spe rapte parabas.*

Quid? an *regnum* occupare vellet senator Romanus? et invidendum
sane *regnum* unius oppiduli? Et historia et ipse Lucanus lectionem
hanc repudiant. Lego

*Jure sub incerto mundi subsidere in agro
Chalcidos etc.*

hoc est, sensu receptissimo, latere, bello carere, neutras partes sequi;
ut probant quæ statim sequuntur:

*Heu demens nullum belli sentire fragorem
Tot mundi caruisse malis:*

et quod vates promiserat v. 195,

*solusque quietem
Euboici vasta lateris convalle tenebis:*ubi inepte illud *vasta.* Scripsit poeta *tuta.* Moxv. 230, *secretæ tenebis**Littoris Euboici memorando condita busto.*

Vides opinor nihil hic de regno dici, secretum modo, pacem, quietem,
latebras et promitti vaticinio et impleri. Quale tandem illud *mem-
orando busto?* Historia hoc refellit. Ab auctore erat *miserando*
busto, quod et alibi usurpat.

Atque haec in praesentia de Valerio satis; cuius ut et Lucani et Silii id fatum erat ut vel statim post fata singulorum miserrimis modis a librariis contaminarentur, adeo ut sepiuscule in uno versiculo tria verba in mendo cubent, quorum unum ab indocto scriba profectum, reliqua a correctore, qui ad scribæ errorem cetera accommodaverit. Sed ante omnes is scriptor qui nunc Manilius perhibetur iratis librarii natus est. In pagina postrema,

*E numero summoque gradus quum jungitur angus,
lege*

*E numero summamque gradus disjungit utramque
vel distinguit.*

*Cumque vaga est illa et terris sua lumina condit,
lege*

Cumque vagæ stellæ tenebris sua lumina condunt.—

*Sic etiam magno quædam respondere mundo
Hæc natura facit, quæ cœli condidit orbem,*

lege

*Sic etiam in magno est quædam RESPUBLICA mundo,
QUAM natura facit, quæ CÆLO condidit URBEM.*

Nondum tertiam mendorum partem dedi, quæ in pagina ista nunc feruntur. Equidem in duo genera dispescere soleo veras emendationes: has appello grammaticas, quæ in dictione sola tamquam in superficie versantur; illas λογικάς, rationales, philosophicas, mathematicas, quæ cum dictio satis sana videatur ex imo sententia fundo feliciter eruuntur. Priores vel a codicibus vetustis suppeditantur, et in illo genere πολλοὶ sunt ναρθηκοφόροι, in altero παῦροι βάκχοι. Hujus opinor modi est emendatio Lucani l. 322.

*Hoc cruor Arctois meruit diffusus in arvis
Vulneraque et mortes hiemesque sub Alpibus actæ.*

Falsum est ex historia sub *Alpibus*; et præterea regiones istæ opulentæ et amoenæ contra sententiam. Stulte quoque *mortes*; vivos certe milites alloquebatur. Scripsit auctor

Vulneraque et TOTIENS HIEMES sub PELLIBUS actæ.

Error librarii *Alpibus* pro *pellibus*; quo semel admisso cetera corrector interpolavit. III. 235.

*Quaque ferens rapidum diviso gurgite fontem
Vastis Indus aquis mixtum non sentit Hydaspen.*

Quale queso est *ferre fontem* aut *rapidus fons*? *Fontem* dedit lippus librarius, reliqua corrector dedit postea. Scripsit enim auctor:

Quaque PETENS RUBRUM divisio gurgite PONTUM.

Confirmat geographia. Vides, vir amicissime, quoties in uno versiculo peccatum sit. Plurima hujusmodi monstra conficiet editio nostra Lucani, quam novorum typorum inopia diu morata est et adhuc moratur. Ego vero an tu, qui certo scio post me Lucanum recensebis, cascos illos et opicos commentarios conjunges? ut in Flacco fecisti. Ingens eo pacto prodibit Lucanus duobus credo grandibus tomis. Cum enim casci illi plerumque refutandi veniant, inde crescunt annotationes et fit liber. Ego solo Grotio contentus ero ob viri nomen et merita; ceteros excludam. Vale, vir eruditissime, et perge ut facis me amare. Cantabrigie, April. 22, 1724, stilo vetere.

Si forte Lugduni Batavorum Lucanum meum propriis impensis edere cuperem, scire velim an typographus apud vos sit, qui iisdem typis, quibus Horatius Cantabrigie est editus, Lucanum possit excudere, cautumque esse possit ne alius quisquam in Batavia excludat.

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